This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 07492456 8

NDH
Warner

Miscellanies:

BY THE

REV. RICHARD WARNER,

RECTOR OF GREAT-CHALFIELD, WILTS;

Honorary Member of the Imperial Cæsarean Society of Natural History at Moscow; and of the Dutch Society of Sciences at Haarlem; Author of "Sermons on the Epistles and Gospels, &c." and of "Old Church of England Principles opposed to the New "Light, &c.;" and Editor of "the English Diatessaron, &c."

Collecta Undique.

IN TWO VOLUMES.—VOL. I.

PRINTED BY

RICHARD CRUTTWELL, ST. JAMES'S-STREET, BATH;

AND SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWNE, PATER-NOSTER-ROW, LONDON.

1819.

1. English literature - Hist.

THE NEW YORK
PUBLIC LIBRARY
745403 A
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1934 L

PREFACE.

THOUGH most of the trifles contained in these volumes, have already appeared in *print*, yet their previous *publication* can scarcely be predicated; since, the limited circulation of a work confined to a few subscribers, precluded the extensive diffusion of some of them; and others were contributions to a local periodical publication, of short duration, and very contracted sale. Recommended

by no depth of thought, and little novelty of remark, they may, possibly, be considered as hardly worth this endeavour to press them into wider notice: but something, perhaps, will be allowed to the partiality of an Author, who (claiming for them the praise neither of genius nor learning) is still willing to flatter himself that they may not be unuseful to the best interests of religion and morality. At all events, the offence of this publication (if an offence it be) will, it is hoped, find pardon, from the declaration which accompanies it, that it is a *valedictory* one:

Hic cestus artemque repono.

I now leave the field to abler men; and shall quit it CONTENTED and GRATEFUL, if, in the estimation of an

indulgent public, I may be numbered among the least of those writers, who (to use the language of one of the brightest ornaments of English literature) have given "confidence to "piety, and corroboration to virtue."

Widcombe Cottage, Oct. 1, 1819.

CONTENTS

OF THE FIRST VOLUME.

On the Decay and Loss of Intellect; a Letter to *** ***, jun. esq; - - - - - - - - - - - - 1

On the Admiration of Talent and Learning, unassociated with Piety and Virtue: a Letter to the same - - - - - - - - - - - - - - - - 35

The Sceptic Reclaimed - - - - - - - - - 59

Reason and Insanity: a Letter from a Gentleman under Derangement - - - - - - - - - - 71

An Account of Monsieur HAMARD, a French Emigrant: in a Letter to the Editors of **** **** - 91

The Compilation of the Book of Common Prayer: an Historical Sketch - - - - - - - - - 111

WEST 20NOV 34

ON THE

DECAY and LOSS of INTELLECT.

In a Letter to **** ****, *Esq.*

MY DEAR YOUNG FRIEND,

IT is the judicious admonition of an acute Metaphysician of the last century, who made his great reasoning powers subservient to the holy cause of religion and virtue, that we should be "as cautious *in* "*doubting, as in dogmatizing;* since it is "easy to hoist our sails, but uncertain "whither the winds and waves will carry "us." The history of scepticism, from the most ancient times to modern days, confirms this short representation of the *danger* of its indulgence. Hence have sprung the Atoms of EPICURUS; the Matter and Gravity of STRATO; the eternal and necessary Vicissitudes of Things of ARISTOTLE; the

inconsistencies between the academical and the philosophical opinions of CICERO; and the wild and pernicious fancies of HOBBES, DESCARTES, and an hundred other later philosophers (as they are called), who have exemplified, and still manifest, the absurd and fatal consequences of surrendering up their minds to the influence of *doubt*: men,

" Who give the reins to wandering thought,
" Regardless of GOD's glory's diminution;
" 'Till, by their own perplexities involved,
" They ravel more, still less resolved,
" But never find self-satisfying solution." *Milton.*

The *danger*, however, of this habit is not greater than the *uneasiness* which results from its indulgence. Even in matters of a trifling import, uncertainty is always attended with agitation; and so painful is the state of mind which it occasions, that the presence of real evil is generally desired, in preference to a continuance of incertitude and suspense. In concerns of greater magnitude this mental disquiet is proportionably augmented; nor, perhaps, can any state of mind be imagined more

distant from tranquillity and peace, than that which a thinking man experiences, when the truths of Religion, or the ways of Providence, have become the subjects of his *doubts*.

If these remarks be correct, and I think they are sanctioned by history, observation, and the known nature of the human mind, it follows as a matter of course, that it is our *wisdom*, as well as our duty, to check every inclination or approach to *scepticism*: and, more especially on subjects of morals or religion, to seize upon *realities*, rather than wander after phantoms; and to embrace the *truths* which have been revealed to us, instead of indulging in "vain reasonings," that can never result in conclusions satisfactory to the mind.*

Another reason, indeed might be alleged against encouraging the *habit of doubting*; a reason which the admirable COWPER has touched upon in the following nervous didactic lines:

* Down reason, then, at least *vain reasonings*, down. *Milton.*

"It is an evil incident to man,
"And of the worst, that unexplor'd he leaves
"Truths useful, and attainable with ease,
"To search forbidden deeps, where myst'ry lies
"Not to be solved, and useless if it might."

The truth is, that every thing which is *practical*, both in morals and religion; every thing that can make man as wise and happy as his nature and state here below will allow him to be, lies upon the *surface*, and may be discovered and attained without much labour or investigation; while, on the other hand, those doubts which his restless imagination first creates, and then fatigues itself in pursuing, are as barren as unsubstantial; they have nothing to do with the real business, or proper conduct, of life; nor, if solved, could they be applied to his improvement *here*, or forward, in the slightest degree, his felicity *hereafter*.

I have been led, my dear Sir, into the above reflections by your last obliging letter, which, acceptable as it was on other accounts, occasioned me no small share of uneasiness, from the observations it con-

tained on the subject of your friend's unexpected visitation; or rather, an account of the *inferences* which you draw from the sudden prostration of his mental powers; the eclipse (probably for life) of those high talents, which have hitherto astonished or delighted every one who has had an opportunity of contemplating them. That this event, and others of a like nature, will not justify such inferences, would, I think, admit of the most satisfactory proof; since it might easily be shewn, that they are entirely consistent with the present nature and future destination of man, as deducible by reason, and revealed in scripture: and grounded on final causes, equally wise, just, and benevolent. A slight attempt of this kind will form the subject of my present letter; and that I may proceed as fairly as possible in the argument, I shall first repeat your own reasonings, and then advance such as occur to my mind to prove that these reasonings are inconclusive.

"What melancholy and humiliating views "of human nature," you exclaim, "does "such an incident suggest to us! and how "inconsistent is a dispensation so distressing "and inexplicable, with the received notions "of the divine beneficence with respect to "man, of an infinitely wise and just Provi- "vidence regulating the affairs of the world, "and of a renewed state of existence after "this life! Here we see the highest pri- "vilege, the noblest possession of man, the "great characteristic which distinguishes "him from the brute, becoming the sport "of chance, the victim of accident, or the "prey of disease. The only principle in "his nature which bids fair for immor- "tality is equally perishable, we find, with "his bodily machinery; and either, like the "expiring lamp, fades away with gradual "decay; or, as the vigorous tree beneath "the stroke of the axe, is cut off by sudden "destruction. When his *mind*, with toil "and labour, is become, as it were, a temple "of universal knowledge, decorated with all

" the treasures of the Arts, and illuminated
" by all the truths of Science; and solid,
" firm, and vast, promises to last for ever,
" the sentence of ruin is unexpectedly pro-
" nounced and executed upon it; it is
" reduced to desolation, and plunged in
" darkness; all its ornaments are destroyed,
" and all its light extinguished. What
" inference, then, my dear Sir, can we draw
" from these inexplicable phenomena but
" this,—that the *mind* is subject to the
" same laws as the perishable body? that
" it is equally material and evanescent with
" it? and that, spite of the expectations
" which are held out to us by others, or
" the hopes we would willingly indulge in
" ourselves, to the contrary, the *thinking*
" principle of our constitution is, like our
" grosser corporeal organs, meant merely to
" serve the purposes of this life, and then
" to be no more?"

I might, my dear Sir, were I inclined, answer the difficulties you have proposed, by an argument drawn from the *ignorance*

of man, of an ignorance too apparent to be lost sight of, notwithstanding the high character you have pourtrayed of his pre-eminent *knowledge*, and say with the poet,

" He who this vast immensity can pierce,
" See worlds on worlds compose one universe;
" Observe how system into system runs,
" What other planets circle other suns;
" What vary'd being peoples every star;
" May tell why Heav'n has made us as we are:"

Pope.

but I would wish to untie, and not to cut the Gordian knot; and prefer convincing by reason, rather than crushing by authority.

You must allow me, then, to observe, in the first place, that neither the difficulties you have started, nor the conclusion you have grounded upon them, of the mind *not* having an existence independently of the body, are of modern date. They may claim an antiquity at least as high as EPICURUS; since both are to be found in the *works* of that strange mixture of genius and absurdity, his disciple, LUCRETIUS:

" Præterea, gigni pariter cum corpore; et unà
" Crescere sentimus; porriterque senescere mentem.

" Nam velut infirmo pueri, teneroque vagantur
" Corpore; sic animi sequitur sententia tenuis.
" Inde ubi robustus adolerit viribus ætas;
" Consilium quoque majus, et auctior est animi vis,
" Post, ubi jam validis quassatum est viribus ævi
" Corpus, et obtusis ceciderunt viribus artus,
" Claudicat ingenium; delirat linguaque mensque;
" Omnia deficiunt; atque uno tempore desunt.
" Ergo dissolvi, &c. *Lib.* 3. *v.* 446.

" Besides, 'tis plain, that *souls* are born and grow,
" And all by age decay, as *bodies* do.
" To prove this truth; in *infants*, minds appear
" Infirm and tender, as their bodies are;
" In *men*, the mind is strong; when age prevails,
" And the quick vigour of each member fails,
" The *mind's pow'rs* too decrease, and waste apace,
" And grave and reverend *folly* takes the place;
" 'Tis likely, then, the *soul* and *mind* must die;
" Like smoke in air its scatter'd atoms fly:
" Since all these proofs have shewn, these reasons told,
" 'Tis with the *body born*, grows *strong*, and *old*."
Creech.

I am sorry to thrust you into "the stye "of EPICURUS," or to consider you for a moment as the pupil of such a master; but the fact is, that your doubts lead inevitably to his conclusions; and, pursued to their extent, cannot result in any thing short of *Atheism*. If, for instance, mind and body be only different modifications of the same

substance; if they be equally material; subject to the same principles of increase, decay, and final destruction; we have then no grounds for that expectation of a future existence in a state of consciousness, which even *reason* authorises us to entertain; and *without* such an expectation, human life becomes such a tissue of inconsistencies, and the world on which it is passed, such a theatre of contradictions, as must compel us to believe, that neither of them could be the work of Infinite Wisdom and Goodness; and, consequently, that GOD and Providence must be fanciful notions, rather than holy realities; that the universe must have sprung from chance, and will roll on, without law or order, meaning or design, to all eternity.

To correct such monstrous ideas as these, however, and to rid the mind of every difficulty with regard to the subject immediately before us, it is only necessary, I apprehend, to establish these three truths:—First, that *body* and *soul* (for I would adopt this,

rather than any other term) are, in their natures, essentially distinct from each other: —Secondly, that the knowledge we acquire here below, (independently of what *revelation* teaches us,) can have no analogy to that which we shall possess hereafter, and, consequently, that its annihilation does not involve the idea of any *injustice* done to the being deprived of it:—And thirdly, that the *final cause* of the decay or extinction of intellect is so important and salutary, as to render such a dispensation a striking proof of wisdom and benevolence; and therefore corroborates, rather than weakens, the belief of an infinitely wise and good Creator and Governor of the world.

The existence of *spirit* separate from, and independent of, *matter*, and their essential difference from each other, have been proved so demonstrably, (as far as such subjects are capable of demonstration,) that no one, I should conceive, who thinks and reads for the sake of conviction, and not of controversy, can doubt such decided and

established facts; and that *mind* or intellect, the perceptive, thinking, reasoning faculty, or, in a word, the *soul*, in man, is of the nature of spirit, appears to me to have been determined with equal certainty. All that we can conceive or reason of the *material* principle, of which our bodies are composed, resolves itself into this conclusion,—that it is a *negative* one; a solid, extended, and compounded substance, without sensation, feeling, or life; and requiring the agency of some other principle, different from, and independent of, itself, to endue it with motion, and inspire it with the power of exhibiting those phenomena which it displays. On the other hand, of the *soul* it is predicated, with the same stamp of truth, that it is a simple and uncompounded substance; always percipient and active: endued with spontaneity both of motion and thought; and, consequently, the sole proximate cause, not only of all bodily action, but also of every mental operation. These premises being granted, it follows as a matter

of course, that the material frame, and its spiritual inhabitant, are essentially and totally distinct from each other; and must, of necessity, be governed by laws as radically different: that the *former*, being a substance consisting of parts, *must* be liable to decomposition, and *can* only be of *temporary* duration; while the *latter*, on the contrary, being simple and uncompounded, is liable neither to decay nor destruction, but, laying claim to endless being,

> "Will flourish in immortal youth,
> "Unhurt amid the war of elements,
> "The wreck of matter, and the crush of worlds."

But, though the soul be thus distinct from, and independent of, the body in its *nature*; yet, it is still obvious, that, during its *union* with matter, it must be subject to certain inconveniencies arising from such an unequal combination. The machinery by which it is to manifest its operations being imperfect, those operations must, of course, be liable to imperfection also; and when the instrument it works with is out of order,

the results of its agency will necessarily be marked with irregularity and deficiency. Such appearances, however, indicate no defect in itself. A burning lamp, placed within a closed box, though only faintly glimmering through the key-hole, flames, notwithstanding, within, as steadily and brightly, as if its rays were not obstructed by any surrounding medium; and the diamond, yet buried in the mine, and enveloped with a crust, is still "collected "light compact," and only requires to be brought into day, and relieved from its covering, in order to display its inherent and characteristic brilliancy. Such, my dear Sir, according to my idea, is the *soul;* the immaterial, thinking, reasoning faculty within us; the principle which constitutes *mind;* and without which, intellect, genius, and talent, could have no existence. Always perceptive, and always active, its own operations, within the dark and secret retreat which it occupies, can never for an instant be suspended; but at the same time,

being deposited in a material frame, the *visible* evidence of these operations must depend upon a certain fitness of the parts of this frame for its manifestation. As long as it continues in the body, its perceptions can only be received through bodily organs, and will of course be modified by the perfection or deficiency of such organs; and, what is more, its *reflective* operations, and ideal combinations, being formed from the perceptions of sensation, they also will partake of the same character of excellence or deterioration, derived from the same material cause.

Hence you perceive, that the *decay or loss of intellect* is entirely consistent with the notion of the unfading vigour and immortal youth of the soul, and consequently affords no objection against the belief of man's future existence in a state of consciousness. Indeed, the view before us confirms the verity of this important and delightful Christian doctrine, and at the same time vindicates the impartiality of God's deal-

ings with his rational creatures, and consequently establishes the truth of an infinitely wise and just Providence regulating the affairs of mankind. It at once brings us all upon an equality with respect to the most important point,—the immaterial and everlasting part of our nature. The soul of the infant which dies before its organs of sense are matured, and of the aged man who survives their proper exercise; the soul of him whose imperfect bodily conformation has rendered his mind an apparent blank from the birth; and of him, whose fine and delicate organization has produced that quickness and vividness of perception on which superior intellect is founded; the soul of the idiot, the madman, and the second child, and of those characterised by the most lofty talent and pre-eminent genius, are all equally excellent in their nature and capacity; and though dependent upon accidental circumstances for their developement *here*, will all shine (if they have been unstained by habitual, unrepented

guilt, or adorned with their *appropriate degrees of virtue*), with the same lustre *hereafter*.

Regarding the subject in this light, therefore, the dispensation which prostrates exalted talent, and lays the accomplished mind in ruins, cannot be considered either as an *extraordinary* or an *unjust* one. It is not *extraordinary*, because the *bodily organs*, which are the windows of the soul, and the *sensorium*, which is the tablet whereon her reflections and combinations are delineated, are material, perishable, and temporary; and consequently, when they fail, or are obliterated, (to which, from their very nature, they are, sooner or later, liable,) the soul, deprived of her instruments of *perceptible agency*, must, necessarily, to human apprehension, appear to be impaired, enfeebled, or extinguished. It is not *unjust*, because the dispensation *certainly* involves no eventual, and *probably* no present, injury to the object of it; for, if the soul be *immortal*, its obscuration *now*, compared

with its effulgence hereafter, is as nothing. The difference between the present and future state is so immense, that what occurs in time cannot be mentioned in comparison with that which is to fill eternity. A single drop to the world of waters, a scarcely perceptible atom to the boundless universe, are not so disproportioned to each other, as the life that now is, to that which is to come.

But I have said, that the decay or loss of intellect *probably* involves in it no *present* injury to the subject of such a visitation: by which I mean, that his personal happiness is not materially interfered with, in consequence of it. The position, I am aware, is in direct defiance of popular notions, but it may not, on that account, be the less true; since general opinion is too often only another name for general error. The fact is, we are all apt to determine what happiness really is, by *our own* notions of it; and to measure the degree of it enjoyed by, or denied to, others, by their possessing, or being deprived of, those

particulars which constitute, according to our own ideas, the maximum of well being. Upon this prejudice it is, that the affluent are generally regarded by the needy as the only favourites of Heaven; while, on the other hand, he whose idol is money, estimates the happiness of those around him by the length of their rent-rolls, or the quantity of their stock; and the man of talent and erudition looks down with pity or contempt on the dull and ignorant peasant,

> "Whose soul proud science never taught to stray,
> "Far as the solar walk, or milky way,"

as on one, whose mind is as barren of enjoyment, as it is of information. The same principle regulates our judgment with respect to the insane, the idiotic, and the fatuous. We see them deficient in, or deprived of, those mental powers, the possession of which forms the chief part of our own happiness; and therefore infer, that the desertion of *these* has left them totally destitute of the *other*. But such a conclusion is false in reasoning, and, I verily believe,

erroneous in fact. It is false in reasoning, because we cannotp ossibly be proper judges of what others may suffer or enjoy, unless we ourselves be placed in *precisely similar circumstances* with them. Indeed, were we to apply the same mode of estimating the existence, and the quantum of *pleasureable sensation*, to the lowest orders of animated being, we should immediately pereceive its fallacy; since no man would be so absurd as to assert, because a *limpet* or an *oyster* has not, like himself, the faculties of reasoning and loco-motion, that therefore it has no capacity of enjoyment bestowed upon it. If indeed it were *possible*, that, on the decay or loss of intellect, the man should retain the same *perceptions* and *associations* which he had possessed in a state of sanity; then the privation of past sources of enjoyment, and the consequent comparison of what he *was* with what he *is*, would, indisputably, render his situation a condition of pure, unmixed, and positive misery. But, since his misfortune implies

a *change* of these *perceptions*, and a *destruction* of these *associations*, it is probable, with respect to the *former*, that he becomes the subject of a new class, which have their appropriate pleasure attached to them: and it is certain, in regard to the *latter*, that if he gain nothing in lieu of them, he is at least unconscious of losing any thing by their annihilation. The *fact* also seems perfectly to agree with this reasoning. Dr. JOHNSON, it is true, has somewhere asserted, that the state of mind in those who are deprived of reason, must necessarily be an unhappy one, since such persons are always either malignant or mischievous; a sufficient proof, that they are constantly under the influence of emotions of a painful nature. But, though this remark wear the appearance of much sagacity and truth, it seems, notwithstanding, to have been generated by the gloomy fancy of the moralist, rather than founded on the calm observation and extensive experience of the practical philosopher. The usual vivacity

of the insane man, and the almost perpetual, though vacant smile of him who is reduced to fatuity, seem to warrant a contrary conclusion; and however distressing they may be to those who possess, and therefore can appreciate, the value of their mental powers, they still indicate, that Providence, always impartial and benevolent, gives something in exchange for that which it has thought proper to take away; and grants another capacity of enjoyment for the one withdrawn, humbler indeed in its nature, but sufficient for him who has no consciousness that he ever possessed a more exalted one. Mrs. MONTAGUE, who viewed the evils of mortality with a more cheerful eye than the author above-mentioned, in one of her letters to Dr. BEATTIE, has advanced an assertion directly the reverse of JOHNSON's; and connected an inference with it, which ought to lessen that extreme horror with which we are so apt to contemplate the dereliction of reason in others; and which, if too much indulged, may at length

become a pre-disposing cause in reducing ourselves to a similar situation. "Mad "people," says she, "are *certainly not* "*unhappy;* and the days of human life that "are passed in this state, without sorrow, "and without sin, are neither to be la- "mented while passing, nor regretted when "past." The truth is, that, after all, human happiness is a *negative* rather than a *positive* thing: and he may be said to taste the greatest share of it, whose peace of mind is least broken in upon, by outward vexations or internal storms. Now, sanity of mind (whatever the degree of talent may be that accompanies it) implies a sense of the difference between right and wrong; of an obligation to follow the one, and avoid the other; and of a responsibility attached to the non-performance of duty; and as human conduct is marked more by error and vice, than by reason and virtue, it will follow, that, where a conviction of these defects and their consequences exists, there must be less of happiness than in

cases where there is no consciousness, either of crime or responsibility. If the poet's decision,

"Since ignorance is bliss,
"'Tis folly to be wise,"

may be regarded as a true axiom, then, that state, most assuredly, ought not to be considered as an unhappy one, which at once cuts off the most fertile spring of mental uneasiness, by precluding the knowledge of demerit, and the painful forebodings of the penalties by which it must be followed.

In order to prove, however, more satisfactorily, that the privation of intellect, in a partial or total degree, does not involve the idea of any *injustice* towards the subject of such a visitation; and is entirely consistent with the *moral government* of an infinitely wise and benevolent Providence; it may be desirable to consider, that the treasures which the mind accumulates here below (independently of the knowledge derived from revelation) can have no *analogy* to those which will be its portion in a state

of future blessedness; and therefore, that their abstraction cannot be considered as a loss of any eventual importance to man, when he is viewed in the light of an *immortal being*, destined to survive the cessation of time, and the ruin of matter.

The very limited acquirements of the mind, after all its ardour and effort in the pursuit of knowledge, are but too faithfully described in the harmonious lines of the poet:

" Trace science then, with modesty thy guide;
" First strip off all her equipage of pride;
" Deduct but what is vanity or dress;
" Or learning's luxury, or idleness;
" Or tricks to shew the stretch of human brain,
" Mere curious pleasure, or ingenious pain;
" Expunge the whole, or lop th' excrescent parts,
" Of all, our vices have created arts;
" Then see how little the remaining sum,
" Which serv'd the past, and must the time to come."

It has been the complaint, indeed, from the earliest times, of those who have made the greatest progress in mere human wisdom, that they have advanced but a little way; and one of the most acute and profound thinkers of antiquity has honestly

confessed, that every additional step which he made in knowledge, only served to give him a clearer view of his own ignorance. Nay, what is more, we have it upon record, from one who was well able to appreciate both the extent and value of intellectual attainments, that small as their aggregate actually is, the possession of that little by no means contributes to the happiness of its possessor; "for," says SOLOMON, "in "much wisdom there is much grief; and "he that increaseth knowledge, increaseth "sorrow." But, even allowing that it was greater in the degree, and more gratifying in the enjoyment, than experience actually proves it to be; yet its value would be reduced to a mere point, when regarded with a reference to the immortal destination of man; since it must necessarily be parted with for ever on this side the grave, and, from its nature, can never accompany him into a *spiritual* state of being. All the attainments, and all the powers, which distinguish the most humble from the loftiest

mind; the results of scientific research, and the deepest knowledge of the arts; the combinations of genius, and the creations of fancy; derived, as they originally are, through the medium of the *senses*, and depending, as they entirely do, on the more or less perfect and delicate conformation of the *material* part of our frame; partake of the nature of *matter*, the fountain from which they spring, and the channel through which they flow. The whole mass, indeed, of what may be called *human knowledge*, (that is, of those objects and facts, respecting which the mind has clear, perfect, and satisfactory perceptions,) is limited to the evidence of the senses; and even the purest branch of it, *geometrical and mathematical truth*, rests ultimately on material ideas; on forms and qualities suggested by impressions made on the organs of sensation. The moment we dismiss these palpable guides to what is real and true, we get within the confines of *uncertainty*. The regions of abstraction may be delightful,

but they are a land of shadows; filled by forms without substance, and appearances destitute of actual existence. The honest, though humiliating fact is, that, laying aside those truths which are revealed to us by GOD in his own sacred word, we can have no *complete knowledge*, here below, of any thing that lies beyond the limits of *matter*; that the mind cannot rest upon aught as *indubitable*, which is not conveyed to it by impressions made upon the *bodily* faculties of hearing, seeing, tasting, smelling, and touching. From all this, it follows, I think, as a consequence not to be doubted, that Man, in his *spiritual* state of existence, must be destined to enjoy a species of knowledge, utterly distinct, in its nature and objects, from that which he can possess in his present one. The difference between spirit and matter is total; and therefore, the objects which engage the pursuit, and form the happiness, of the two, must also be equally and essentially different. It is true, indeed, that "eye hath not seen, nor

" ear heard, nor hath it entered into the " heart of man to conceive," what those objects or enjoyments may be, which the virtuous soul is destined to follow, or experience, in that state when it shall have laid aside the incumbrance of its material senses, and assumed the incorruptible garment of a *glorified body*: but of this, I think, we may be sure, that they will be such as shall satisfy it, that the privation of a knowledge, limited in its bounds, imperfect in its nature, temporary in its duration, and degenerate in its kind, ought not to have been considered as a loss of any importance; or been distorted into an argument against the justice and benevolence of that GOD, who has reserved for the disembodied spirit, acquirements and possessions infinitely superior to those which had been taken away; as much transcending all that it had known and tasted in time, as the empyreal heaven is exalted " above this dim spot called earth."

Nor let it be forgotten, (in the last place,) that the visitation, which, either, by gra-

dual corrosion, reduces the well-furnished mind to nakedness, or, by a sudden shock, tumbles the lofty intellect into ruins, is still stamped with the impress of wise and benevolent design, and points to a beautiful *final cause* of high importance and utility; thus harmonizing with the other proofs of the existence of a great moral Governor of the world; and justifying the ways of GOD to man, amid appearances the most calculated of any to perplex, afflict, and dismay the mind.

It needs not the authority of inspiration to imprint this truth upon our consciences, —that the besetting sin of man is pride. A little knowledge of ourselves, and a slight insight into the characters of others, will clearly convince us, that this is a vice in human nature, both radical and universal. But, though every advantage with which we are blessed has a tendency to foster the seeds of vanity and self-conceit, thus inherent in the heart of man; yet it is certain, that talent, genius, learning, and other intellectual endowments and acquisitions,

more generally and certainly, produce this effect, than even the possession of external gifts. They seem to be more identified with ourselves, than the things without us are; they imply a sort of *natural superiority* in those who have them, over those who have them not. Regarding our mental powers, and intellectual attainments, as faculties originating in ourselves, or as treasures acquired by our own exclusive and independent exertions, they generate an arrogant opinion of *self*, and a contempt and disdain of those around us; notions and habits, which, strengthened and confirmed by the deference generally paid, and the adoration too frequently offered, to them, swell at length into a self-sufficiency that would be truly ridiculous, were it not decidedly criminal. And, can we doubt the wisdom and benevolence of visitations, which are so well calculated to check these moral diseases of genius and learning; and to repress that fond admiration, which the possession of the higher gifts of the

mind, and of superior erudition in others, is so apt to inspire in those who want these endowments themselves? No! they are marked by the same wise design; they stand upon the same foundation; and may be justified by the same principle as other apparently calamitous dispensations are, which are willed by the equity and mercy of the Universal Sovereign, for the improvement of his rational creatures;—the *vicissitude* that suddenly reduces the son of prosperity to wretchedness and ruin, to cure him of arrogance and self-dependence, and to teach others the insecurity and worthlessness of the gifts of fortune; and the *disease* which unexpectedly prostrates the vigour of the young and healthy, and destroys the charms of the beautiful, and is intended to operate as a warning to the sufferers, and those around them, that all personal advantages are perishable and precarious, and that mortal man has no foundation for "glorying in his strength." When

"The tears of dotage from great MARLBRO' flow,
"And SWIFT expires a driv'ller and a shew;"

the picture affords a *practical lesson* to mankind, infinitely more impressive than all the reasonings of the philosopher, the arguments of the moralist, and the exhortations of the preacher. It is a visible display, a palpable example, of the uncertainty, and, consequently, the insignificance, of those possessions and attainments, most valuable and admirable in the foolish estimates of man, and most calculated to divest his mind of its becoming dispositions—humility, modesty, and self-diffidence; and holds up to our notice a living admonition, not only of the defects which we ought to avoid, but also of the qualities we should endeavour to attain, and the objects we should sedulously pursue,—the habits of virtue, and the rewards of heaven; which, liable neither to diminution, decay, or destruction, are, like the source from whence they proceed, imperishable, unalterable, and everlasting.

I am, my dear young Friend,

Your's, &c. R. W.

ON THE

ADMIRATION OF TALENT AND LEARNING,

UNASSOCIATED WITH PIETY AND VIRTUE.

In a Second Letter to the same.

MY DEAR YOUNG FRIEND,

THE candour with which you received my last letter induces me to trouble you with another, on a topic nearly connected with the subject of that communication, and suggested by the event which led me to give you a tedious disquisition, in the room of a familiar epistle. Its *burthen*, however, like that of my former one, must be, I fear, rather of a *corrective*, than an *accommodating* nature; and pointed against an *error*, which you, in common

with other young, ardent, and inquiring minds, appear to me to labour under. To those expressions of your regret at Mr. ****'s misfortune, which arise from personal feeling, and private regard, I can have no objection. They do honour to your sensibility; and in a world like ours, where, as in Ramah of old, the "voice of "lamentation is heard on every side," should be applauded and fostered, rather than checked or discouraged. But, when you proceed to deplore the extinction of his talents as a *public* loss, and a misfortune to society, I not only hesitate to sympathize with you, but cannot forbear expressing a doubt, also, whether you do not attribute a value to his endowments, which they could not, in justice, claim.

On looking into the changes which my *own mind* has undergone in its growth from early to mature years, I find, that reflection and experience have corrected many of those false estimates, which the natural warmth of youthful fancy, and an ignorance

of mankind, had implanted in it; and among the rest, that high opinion which I formerly entertained of the worth and importance of genius and learning, both to the individual and the community, though unconnected with worthy principles, or exemplary conduct. Nor am I without hopes that the considerations I shall suggest, may convince *you also*, that the greatest mental powers, and the rarest intellectual endowments, are not (in themselves, and without these associates) deserving of that admiration and deference which are so generally paid to them; and which, in my opinion, partake both of the character and the crime of idolatry.

It was, you may recollect, a judicious custom among the ancient Egyptians, to determine the real character and actual worth of those who were no more, by a formal judicial inquiry into their opinions and actions when alive; and, according to the nature and tendency of these, to pronounce a sentence either of praise or con-

demnation on the deceased. To a test of this description I would bring the *mind* of Mr. ****, which may now be considered as "one of the departed;" and, with a sacred regard to the impartial rule, "nought to "extenuate, nor set down aught in malice," would endeavour to form a candid estimate, whether it were such as might fairly be said to be a blessing to himself, or a reasonable object of admiration and respect to others.

It will readily be allowed, that both nature and education had been largely liberal to him. From the one, he enjoyed that delicacy of organization, which, upon the principle maintained in my last letter, constitutes superior acuteness and vigour of intellect; and from the other, he possessed an unusual stock of deep, general, and diversified knowledge. His genius was of the highest order, and his learning of uncommon extent; his wit poignant, his humour delicate; and his eloquence, both in composition and conversation, forcible,

splendid, and exuberant. But, with all these powers and advantages, he was deficient in that particular, which alone can stamp intellectual endowments with any intrinsic value—*religious and moral principle.* His mind might be compared to a garden, rich and gay with flowers, but destitute of fruits; a paradise, with the tree of the knowledge of good and evil, but without the tree of life. Early distinguished for *talent*, the attention of his instructors had been exclusively directed to its cultivation; and as his powers were developed, and his acquirements increased, praise and admiration kept pace with their growth, and fostered all those foibles, inherent in our nature, vanity, pride, and self-sufficiency; which, under such an influence, are sure to form the prominent features of the character, unless they be counteracted by their only antidote—the *religious sentiment.* Hence it happens, that, flattered into a consciousness of his superiority, and untaught to bear his faculties with meekness,

he soon assumed the air of a dictator in literature and science. Confident in his own opinions, and despising those of other men, he became a dogmatist in argument, and a tyrant in polemics. Brooking no contradiction, and scorning to be vanquished, he contended rather for victory than principle; and was as often found to be the champion of error, as the vindicator of what is just, and right, and true. In the mean time this negligence of principle gradually and naturally gave rise to scepticism. Losing sight of truth in the pursuit of conquest, his opinions were ever variable and unsteady; shifting their forms, and changing their complexion, as the contest suited, or the triumph demanded; and at length leaving his mind unfurnished with any fixed standard of religion or morals. But this was not all. In human character there will ever be found an intimate connexion between the *principles* and the *practice;* and where the former are lax or perverse, the other will be irregular or vicious.

Nor can we deny that this was the case with Mr. ****: for though his conduct might not be stained with any gross or systematic deviations from the rules of virtue; yet destitute of those nice perceptions of right which can only arise out of the union of religious and moral principles, he made no scruple of complying with the dictates of his passions, as far as they could be justified by sophistry, or were kept in countenance by the usual practices of the world.

With this sketch of the mind and character of Mr. **** before us, we cannot, I think, for a moment contend, that his high endowments ought to be regarded as having been a blessing to himself; nor shall we estimate them unfairly, if we pronounce that they were still less advantageous to those around him.

The influence of great abilities is very extensive. A man of superior talent fills a large space in society; and his opinions and conduct give, in a degree, a tone to the public character. If, then, these opinions

have not truth for their foundation, and this conduct be not regulated by the unchangeable rules of moral virtue; it is clear, that as far as his sphere extends, he is an agent of *evil*, and not of *good*. He scatters the worst of poison around him; the more dangerous, from its inviting appearance and delicious flavour; and instead of being the friendly beacon, blazing on high to warn the unwary of the rocks and shoals that lie in their course, he may be likened to the perfidious Syren, whose beauty only deludes to shipwreck, and whose song is merely an invitation to destruction. To men of humble intellect and unsettled principles, his opinions are a law, and his actions an example; and even the more enlightened, astonished by the splendour, or captivated by the charms, of his talents, feel a similar magic influence to that attributed by POPE to the beauty of his heroine,

"If to her share some female errors fall,
"Look in her face, and you'll forget them all."

Their judgment is dazzled and perverted;

they lose that delicate moral discrimination, which is the best security of proper feeling, and worthy action; and learn to palliate and excuse, if not to adopt and justify, all the distortions of his mind, and all the faults of his behaviour.

That this representation has truth for its support, is proved beyond dispute, I apprehend, by the present state of society among us. None will question the influence of great abilities in the abstract; and few will deny, that they are *now* too frequently found unaccompanied with pious and virtuous principles. *Fact* also justifies the assertion, that though they may want these associates; nay, what is more, though they be notoriously combined with infidel opinions or flagitious morals; they are, notwithstanding, a certain passport to the *best company* (as it is called), and exact from both sexes, and from every rank, an admiration approaching to idolatry. The result of all this actually is (as it necessarily must be) a deterioration of the national cha-

racter; a public falling off from stern religious integrity, and decided moral purity; a neutralization of principles, (if I may be allowed the expression,) and a laxity of conduct, which, if they do not imply a general taste for avowed impiety, or open profligacy, intimate, at least, an almost universal indifference to the distinctions of right and wrong.

It has often been said, that no one despises learning, but he who is ignorant: or speaks lightly of talent, unless he himself be deficient in it. The observation, however, has more of the appearance, than of the essence, of truth; and cannot be received as a just axiom, except under very material qualifications and restrictions. The *fact*, indeed, seems to be the reverse of the assertion; since those who have been best qualified, by the variety of their acquirements, their natural endowments, and the excellence of their principles, to judge of the intrinsic value of human learning *per se*; and to appreciate the worth of inborn

abilities without the accompaniment of moral qualities, have stamped them with the character of insignificance; exposed their narrowness and imperfection; and declared, that *in themselves* they are inefficient to the promotion of the improvement or happiness, present or future, both of those who possess them, and of the world at large.

"In parts superior what advantage lies?
"Tell (for you can) what is it to be wise.
"'Tis but to know how little can be known:
"To see all others' faults, and feel our own."

However mortifying these remarks may be to the pride of learning, or the vanity of superior parts, their justness is capable of demonstration; and a slight inquiry into the nature of *genius, wit, erudition, and conversational powers*, the objects of that general admiration of talent, which forms a characteristical feature of the age in which we live, will go near to convince us, that *he* is not guilty of a calumny against intellect and its acquisitions, who pronounces them to be vain and worthless, if unaccompanied by religious and moral sentiment.

The history of *genius* is a melancholy record, and teaches us, by many a mournful memorial of its dangerous tendency, and fatal consequences, that this highest intellectual gift is, *in itself*, rather to be deprecated than desired. Associated with, and directed by, religion and virtue, it may, indeed, produce a MILTON in invention, and a NEWTON in science: but without these checks upon its fervour, it blazes only to destroy. Even within the limits of our own literary annals, how many instances do we find, of men of *mere genius*, who have ruined their own peace, and unsettled the minds of others, by giving rein to an imagination uncurbed by principle; pushing a wild fancy into improper speculations; coining pernicious systems, and broaching dangerous hypotheses; while their fortunes and respectability have diminished, in proportion to the extension of their notoriety; their minds become a chaos of idle or fatal notions; and their conduct, an example of every shameless and degrading vice. It is

obvious, indeed, that the same quickness and vividness of perception, which constitutes *genius*, must have a powerful tendency to lead its possessor astray, unless it be counteracted by somewhat more steady and substantial than itself. The variety and rapidity of its combinations will necessarily render his mind incapable of sober thought and calm reflection: while the force of its impulse will be continually hurrying him into wayward, irregular, and inconsistent action. It is unnecessary to point to the career and end of a SAVAGE, a CHATTERTON, and such like other moral meteors, who are now no more, as proofs of the veracity of these remarks; our own age will furnish us with a sufficient number of similar examples, to remove all doubt and hesitation on the subject.

Of *Wit*, as an isolated quality, we shall form but a poor opinion, if HARTLEY's account of its nature, and effects upon the mind, may be considered as a just one. "They who give themselves up to it,"

thing. Thus whilst his brilliancy is admired, his malignity is detested; and men regard him in the same light as they would consider the mischievous leopard; they wonder at his spots, but dread and hate his nature.

But, granting the truth of what I have advanced, with respect to *genius* and *wit*, you will still be prepared to contend, that the claims of *learning*, at least, to honour and admiration cannot be denied; and that to assert its insufficiency as a means of happiness or edification, is equally insolent, rash, and absurd. Fact, however, I apprehend, will justify the declaration. An author, who has left us an admirable work, entitled "Reflections upon Learning;" and who, from his own high acquisitions, was fully competent to estimate its worth and importance, has so clearly pointed out the vanity, in several particulars, of mere human literature, its insufficiency in more, and its difficulties in all, as to strip the idol of all the trappings with which human

folly had adorned it, and reduce it to the naked wood and stone.

It is a circumstance related of Sir ROBERT WALPOLE, you may recollect, (who, when he was suffering the tortures of the gout, would while away the tedious hours in listening to his son's reading,) that he always refused to hear *history*, upon the principle, that he could find no amusement in a *tissue of falsehoods:* and a like character of *imperfection* must be allowed, I fear, to attach to every other branch of human knowledge. In *Physics*, we are conversant, it is true, with a multitude of facts; but with respect to their causes, the philosopher, for the most part, is as ignorant as the child. In *Metaphysics*, the imagination indeed may indulge in an unlimited race; but demonstration is a goal to which we never arrive. A knowledge of languages, and an acquaintance with books, are by no means certain guides to real wisdom, to just reasoning, or useful action. Even *Science*, in defiance of its name, is

far from being a region of substances and certainty; for we should recollect, that the sublimest effort of it upon record, the grand astronomical system of the immortal NEWTON, rests upon a theoretical principle, the assumed law of gravitation.

Decked, therefore, in all his ornaments, the learned man, deficient in religious principle or moral habits, is far from being an object of envy or admiration, as a mere storehouse of literary information. His acquisitions and pursuits, independently of better things, have only "semblance of "worth, not substance;" they may amuse and occupy, but can never ennoble or satisfy his own mind; they may delight and astonish, but they can never edify the minds of others.

To speak lightly of the *powers* of *conversation*, (that general ticket of admission to polished society,) flattered, caressed, and adored, as they universally are, may be deemed a bold rebellion against popular opinion, and denounced as the dictate of

spleen, or the still more disgusting language of envy. But *truth* is fearless; and not to be checked in her inquiries, nor deterred from her decisions, by the voice of *prejudice*, however loud or universal it may be. In *her* estimation this splendid colloquial faculty, as generally cultivated and exercised, is more an object of reprehension than eulogy.

> "Sacred interpreter of human thought,
> "How few respect, or use thee, as they ought!"

is an apostrophe, which will continually suggest itself to the mind of him who mixes much with those celebrated for the talent in question; and who is accustomed to estimate the value of conversation, not from its eloquence or volubility, its point or brilliancy, but from its tendency to enlarge the sphere of noble thought, or to increase the stock of useful knowledge; to elevate the mind, or improve the heart. When he subtracts from the pleasure which it might otherwise afford him, the drawbacks arising from the *personal vanity* of the orator,

from the *arrogance* with which he delivers his facts or opinions, grounded upon the assurance of his colloquial superiority; from the *paradoxes* which he maintains, for the praise of originality; and from the *sophistries* to which he resorts, for the sake of conquest; he will find that but little remains which his judgment can applaud, and be ready to say with the poet,

"'Tis past: and all that it has left behind
" Is but an echo dwelling on the ear
" Of the toy-taken fancy, and beside
" A void and countless hour in life's brief day."
Crowe.

Not that I would deny the potency, or (to speak in a higher tone of praise) the utility, of a talent for conversation, when associated with religious and moral feeling. Emanating from a good-principled and well-regulated mind, it asserts a legitimate claim to all the respect and honour it can receive, for the mingled delight and instruction which it affords; nay, what is more, it may look beyond the meed of human admiration, and justly expect that high reward

which awaits the *right application* of every intellectual gift, bestowed on his rational creatures by the Author of all good. Responding only to the impulse of piety and virtue, wisdom and truth,

" The tongue, thus touch'd, receives a sacred cure
" Of all that was absurd, prophane, impure;
" Held within modest bounds, the tide of speech
" Pursues the course that truth and nature teach;
" No longer labours merely to produce
" The pomp of sound, or tinkle without use;
" Where'er it winds, the salutary stream,
" Sprightly and fresh, enriches every theme;
" While all the happy man possess'd before,
" The gift of nature, or the classic store,
" Is made subservient to the grand design,
" For which Heav'n form'd the faculty divine."

Cowper.

The slight analysis of *talent*, under its various modifications, which I have thus attempted, may perhaps place the subject in a new point of view before you; and lead to the conclusions, that *genius alone* has but a poor title to the popularity it enjoys; and that *mere literary knowledge* is not the perfection of man's mind. What, indeed, is the result of the most transcen-

dant natural abilities, combined with all the acquirements of scholastic research, compared with *principles* of piety and virtue; and with *moral habits*, attained by struggles and efforts, similar to the pains of intellect in prosecuting its inquiries, and furnishing the mind with literary attainments? The one may feed the vanity of the possessor, or amuse the fancy of the less enlightened, but they can do no more; while the others dignify and advantage the individual, while they benefit and improve society.

In estimating the nature of man, we should never forget that he is a *compound* being; made up of physical, intellectual, and moral powers; connected with eternity as well as time; and, though earth be his present abode, that heaven may be his everlasting residence. To attain that dignity of character, therefore, which can properly render him satisfied with himself, or justify the admiration of others, he must give a *right application* to all the powers with which he is endowed; and act worthy of

the high relations in which he is placed. The exercise of the intellect, however powerful its energies may be, if not directed by religious feeling and the moral principle, instead of perfecting, spoils the harmony of man's nature, and stamps it with the deformity of disproportion: And the circumscription of his views and endeavours to this world and its concerns, without a reference to that unbounded scene of being for which he was originally designed, and rendered capable of mingling in hereafter, as it ought to destroy every vain notion of personal excellence in the individual, so should it withhold society, also, from offering to him that incense of esteem and applause which he does not deserve.

I am, my dear young friend,

Your's, &c.

R. W.

THE SCEPTIC RECLAIMED.

THE Christian faith has triumphed, in various ways, over the open opposition of its avowed enemies; and the ambushed attacks of its secret foes. Erudition and genius have ranged themselves under its banner; research and argument have laboured successfully in its cause; all the proofs that candour can require, have been brought forwards in its support; and, after the siftings of ages, the shocks of repeated controversies, and the buffetings of infidelity, under every possible form, its truth rests upon a basis, that may indeed be assaulted, but which never can be shaken,—MORAL DEMONSTRATION. Sufficient, however, as the evi-

dences of its verity may be for the purpose of conviction, yet sorrowful experience tells us, that in too many instances they fail to produce this salutary effect. Scepticism, instead of contracting, seems to extend, its limits; and the gifts of intellect, and the acquirements of literature, so far from conducting the minds which they adorn into the path of religious belief, appear, in modern times, and in too frequent instances, to delude rather than enlighten, and to lead to error instead of truth. The paradox may be solved, however, by this simple observation, —that unless a correct *moral taste* be associated with mental superiority, it is not possible that the evidences of christianity should operate their natural effect upon the mind. The soil must be adapted to the seed, or the harvest will be unproductive. There must be a *bias* in the heart towards that which is morally beautiful, "true, and "just, and of good report," before the man can even feel an inclination to inquire into the nature of religious obligation; much less

to search after those grounds upon which such obligation is founded. Against such a bias, the natural passions of men, the modes of modern education, the habits of life, and the opinions and pursuits of society in the present day, are all in opposition; so that it is not a just occasion of surprize, that scepticism should be more prevalent with us than with our forefathers; or that, as we have made advances in refinement, we should have lost ground in faith. In minds, indeed, where these seductions to infidelity are counteracted by a correct moral taste, the reign of scepticism, if it have obtained an influence there, will be but short. The love of purity and virtue will produce favourable opinions of that system, of which these principles are the essence; its pretensions to truth will be investigated with care, because the inquirer will not *fear* to find it *true*; its evidences will be impartially weighed; its arguments fairly appreciated: and the result will be, objections overthrown; doubts dissipated; scepticism put

to flight; and christian faith triumphant in the mind. These observations were exemplified in the author of the ensuing beautiful poem, the late Dr. SALT, of Lichfield, an amiable and enlightened physician, who died a few years since in the flower of manhood. Educated in an University, remarkable for freedom of discussion, and collision of talent, but unfortunate in the direction which has been given to the spirit of inquiry that pervades its members, by the fame and writings of a late celebrated philosophical unbeliever; and having intercourse chiefly with minds which had been unsettled by the scepticism that he had poured out upon mankind, and rendered doubly poisonous by the vehicle of an eloquent and accomplished style; Dr. SALT began his career in life with very considerable doubts of the truth of christianity. His native love of truth, however, soon suggested to him the reasonableness of examining with fairness a subject of so much importance; while the divine morality of

the Gospel presented too many charms, to a heart qualified to admire the beauty of virtue, to be passed by with a look of indifference, or treated with the coldness of neglect. His own affecting lines will best describe the state of his mind, both before and after his inquiry. It may be sufficient to say, that the result of it was, comfort and joy in believing; a cheerful resignation under long-protracted sufferings; and a death, full of pious resignation, holy hope, and humble assurance.

THE SCEPTIC RECLAIMED.

THERE is a lovely spot in yonder glade;
A little meadow of most tender green:
The antique Poets there, in hazel shade,
Had placed the fancies of a fairy scene:

A rill, as pure as infancy's first tear,
Flows gurgling where the greensward parts aside;
And many a lengthen'd blade of wild herb there
Floats waving, as the gentle waters glide.

And tufted flowers, upon the dewy brim,
Spring from the mossy bed: and sweetest shade
Of wild-wood shrub, that wreathes its branches slim
Gives fragrant coolness to that smiling glade.

O that my lot had fallen on ancient days,
When in the grey rock, shadowing o'er that dell,
Most pious hands the chapel neat did raise,
Quaint carv'd the cliff, and shap'd the hermit cell!

Charm'd, I have taught the jasmine pale to twine
Its soft green tresses round the low-arch'd door,
And with it plash'd the gadding eglantine:
Can Fancy feign a sweeter fairy bower?

And, while the modest briar's wild-rose bloom
Sheds its mild honey-dews,—and the white star
Of the chaste jasmine, bosom'd in perfume,
Breathes the rich odours of the Orient there,—

Sooth'd, on the velvet turf I'll cast me down,
And sink in the sweet dream of pensiveness;
And, with the pleasing thought of days long flown,
Soften the present moment of distress.

Pure days of happiness!—when childhood view'd
The grace of Heaven in all that bloom'd around;
Ere doubt with gloomy coldness dar'd intrude,
The heart to sadden, and the soul confound.

O why should mortals, vainly fancy'd wise,
Exult to rend such feelings from the breast?
Can human skill more perfect bliss devise?
Is human wit with nobler science blest?

Philosophy may lend a specious name,
To tinsel o'er a desolating plan;
But the bright promise, that in mercy came
From Heaven, alone can save, or honour man.

Sweet is Religion's dawning in the mind,
When first an infant lisps his Saviour's praise,
And each young timid virtue, unconfin'd
From Nature's claim, its chorus fears displays.

For what is Virtue, but that pious trust
In CHRIST, that guards the awaken'd soul from ill;
Faith, that half-glorifies this mortal dust,
More than half-sanctifies this mortal will?

Estrang'd from Heaven, man walks in death-like gloom,
No light to clear his path, no hand to guide:
The source of life, its duties and its doom,
How shall the tenant of an hour decide?

When youth and health flow jocund in the veins,
Man in his pride may spurn th' Almighty will:
But human woes must come, and human pains;
In that dread hour will pride his anguish still?

If death—O horrible! hear! hear that groan!
Stung conscience wrings it from his tortur'd heart:
He shrinks, all horror, from the world unknown; [part:
Clings anguish'd to that world, from which he must de-

Remorse strikes deep, denies his soul repose;
While deep despair in darkness shrouds his breast!
Earth is not blest with Hope to calm his woes, [guest.
For Hope descends from Heaven, on earth an Angel

She for the pious smooths the bed of death,
Gives the mild beam that lights the closing eye,
Sooths, till all gently flows the parting breath,
And whispers to the soul, "Thou canst not die!"

Ah me! deluded, I pursued the maze
Of false Philosophy. Her dazzling gleam
Lures on the wanderer, whom her art betrays,
While Fancy lulls him with a syren dream.

Sighing for vain applause, I sought in man
The wisdom that from Heaven alone can flow;
Nor mark'd, with grateful praise, the beauteous plan,
The exquisite design of all below.

For, e'en where wild disorder seems to reign,
In the bare desert,—the volcano dread,—
The polar frost,—the Equator's burning plain,—
The wat'ry waste o'er half the world outspread,—

Shine scatter'd traces of a grand design,
Though incomplete to man's imperfect eye:
Powers, form'd by Heaven to witness truths divine,
Alone the One Majestic PLAN descry.

Yet, 'mid the ruin on Earth's clouded face,
To one of lowly spirit, meek, serene,
Smiles many a pleasant path, where heavenly grace
Diffuses simple joys that bless the scene.

Mark yon low cot, with grey moss nigh o'erspread,
Just peeping modest through the orchard bow'r,
Where the blue smoke floats curling through the shade,
And blossom'd woodbines cluster round the door!

O blissful master of that simple home!
Guard it with care! the world is all too nigh;
While thy soul's light is clear, ah! do not roam!
The moat, once fix'd, may never leave thine eye.

Mine eye was dimm'd, to me life lost its zest;
E'en friendship ceas'd my bosom to console;
Yet sacred Truth deserted not my breast,
Though erring Reason shunn'd her just controul.

Alas! the quiet of my youthful days
Arm'd not with active force my feeble mind;
On Nature's charms with calm delight to gaze,
But ill prepares for union with mankind.

Sweet is the wild-wood haunt, the tender glade,
The stream, slow dripping from the cool green stone,
The witch-elm, waving with fantastic shade,
Where breathes the dove her heart-affecting moan:

And wildly fanciful the thoughts, that play
In his young breast, who loves to linger there,
While fairy forms seem all, in circles gay,
To fan with glitt'ring plumes the still soft air:

Joys thus romantic charm'd my youthful hours,
Inspir'd enthusiasm, nurs'd poetic taste;
Bright, airy dreams consum'd my active pow'rs,
On shadowy fame my "frenzy'd eye" was cast.

When fancy soars, usurper of the mind,
Reason sinks down bewilder'd, dim, deprav'd,
Her powers for influence, for command design'd,
Ruin th' enfeebled soul they should have sav'd.

Calm in retreat, Imagination's child
Might serve his GOD, assist his brother man,
Live e'en a blessing to his native wild,
And humbly act his part in Heav'n's great plan.

But oh! from solitude, thus sweet, thus fair,
I stray'd, to scenes of public life resign'd;
And while perplex'd, confus'd, I struggl'd there,
Dangerous delusions stole upon my mind,

Religion, once the guardian of my heart,
Now frown'd a faithful monitor within:
Alas! no look, no language can impart
The pangs of one but half a slave to sin.

Nature now lost her charm, seem'd void and waste,
A sterile wild beneath an angry sky;
Where, lost in endless mazes, man was cast
To linger out existence, and to die.

But Heav'n, long suffering, still intent to spare,
Benignly in the awful form of pain
Chasten'd my spirit, as a father's care
Corrects the child his wisdom would restrain.

O God! in every pang I own thy grace,
Confess thy mercies in each bitter tear;
Creation now resumes her smiling face,
Pain, blest with Hope, is soothing, not severe.

Sweet shade that wavest o'er me,—vale of peace!
Receive me in thy lov'd retreats again!
Here let the conflict of my spirits cease,
Ere death untwine the bonds of mortal pain!

And ye, my youth's lov'd friends! O guard my soul,
Watch o'er its timid steps with anxious care;
Support it, trembling, to the sacred goal;
And bless the parting moment with a tear!

Alone, ah! whither, whither might it stray?
A feather, floating on the trem'lous wave!
A breath might drive its best resolves away;
But, ah! a word, a look, a breath might save.

And, if a parent clasp the dying hand,
And the sweet music of a Brother's name
Lull the last moments with love's soothings bland,
Can Death have terrors,—God's undoubted claim?

So let me learn, once more, with simple zeal
To serve my God; nor murmur at my woes:
But bless the wound no earthly pow'r can heal;
And patient bear my anguish to its close:

Still feel, in every sting, the gracious power
That chastens and prepares my soul for Heaven;
Smile on the trials of earth's passing hour;
And, on a quiet death-bed, feel forgiven.

And may celestial grace with light serene
My awful passage to the grave illume!
As some fair plant springs forth, with foliage green
And fragrant flowers, to deck a mould'ring tomb.

—Now evening, cool, and calm, slow closes round:
How sweet the dewy wild-thyme's spicy breath!
How soft the breeze, that rustles with low sound,
Mild and refreshing, o'er the blossom'd heath!

Through the pale jasmine bower the sun's last ray
Beams with mild radiance on my pallid cheek:
Grey twilight comes to close the lingering day,
And seems to whisper thoughts resign'd and meek.

Where all seem'd silence, silence more profound
Reigns;—holy as the stillness of the grave!
Scarce is the oak, that shadows yonder mound,
Heard with slow pause its reverend branches wave.

On my lull'd spirit flows a sacred peace,
Pure, as a moon-light heaven in blest repose:
Nature's last strife within me seems to cease,
The war of human hopes, and human woes.

How sweet, in such repose!—at such an hour!—
With such celestial feelings in the breast!—
To sink away from Nature's dang'rous power,
And wake upon the bosom of eternal rest!

EPITAPH.

Languid disease stole early on my youth,
"And Melancholy mark'd me for her own;"
Till my soul, chasten'd by celestial truth,
Bow'd down, resign'd, before th' Eternal Throne.

To sooth my pains, all earthly power was vain;
E'en Friendship view'd me with a hopeless tear:
Till slowly Heav'n unbraced my mortal chain,
And pointed to the slumbers of the bier.

How sweet to end with sleep a day of woe!
To sink upon the pillow of repose!
Ah! sweeter far, with Hope's celestial glow
The days of human pilgrimage to close!

Saviour of Man! thy Word alone is rest:
Supreme thy power the fallen soul to raise:
All else is folly: He alone is blest,
Whose heart receives thy peace, whose life shews fort
thy praise.

REASON AND INSANITY.

An Original Letter from a Deranged Gentleman to the late Dr. Newcome, Lord Primate of Ireland.

THERE is nothing more striking in the history of the human mind, than that combination, which it frequently displays, of a *sound reason* with a *disordered fancy*. The phenomenon, however, is readily explained, by the theory of perception, and the doctrine of association. It may not, perhaps, be too rash to assert, that all species of insanity (excepting such as arise from a læsion, or disease of the brain itself) depend upon these two principles: and that genuine madness never occurs, but in cases where the organs of perception are pecu-

liarly sensible and delicate; and where the thinking faculty is directed intensely and perpetually to one class of associations. Deep and vivid impressions will be the consequence of the former; and a bias of the mind to a solitary object of ratiocination, the effect of the latter; the result of which combination, must, after a time, necessarily be, *that* hallucination, or depraved idea, which constitutes insanity. A remarkable instance of this perversion of the judgment, and delusion of the imagination, produced by the causes above mentioned, occurred in the author of the following letter. He was an Irish gentleman of respectable family, great talents, and elegant education: of happy promise, and with the fairest prospects: but, of that delicate mental constitution, which renders its subject too tenderly alive to the unpleasant or distressing events of human life. Certain disappointments in his views, which met him early in his career, acting upon this morbid sensibility, produced an irrita-

bility and suspicion in his character, which at length settled themselves into a belief, that a considerable faction had been formed among his fellow men to thwart all his plans, counteract all his endeavours, and blast all his views of success in life. The impression, deep, from the texture of his mind, and strong, from its constant recurrence, became at last decided insanity; and though on all subjects unconnected with this hallucination, he still retained the powers of reason in a clear and vigorous state, yet, on this unhappy one no arguments or proofs could convince him that his notion was absurd, and his suspicions unfounded. It was during the period of his being in this lamentable condition, that he wrote the following letter, which, though tinged with the hue of his complaint, bears, notwithstanding, striking marks of sound judgment, fine sense, and correct reasoning. It is distressing to relate, that the train of thought which almost exclusively absorbed his mind, became at length so intolerable to him, that

he was induced to terminate his existence by poison, at a small village near Bath, in the year 1799.

To his Grace the Lord Primate of Ireland.

MY LORD, *Bath, Dec.* 8, 1797.

ABOUT a year and a half ago, I applied to your Grace, both by letter and in person, to sanction and encourage a plan for instructing Students of the University to recite the Liturgy and the Scriptures, in a manner calculated to strengthen the effect of those sublime compositions. This method I had previously proposed to the Provost and Senior Fellows, who thought proper to reject it. I then proposed to them an edition of those select orations of CICERO, which are read in your Universities, upon a plan which would have rendered the study of that orator not only much more easy, but more delightful, than it is at present with the feeble assistance of the Dauphin edition. I sent in a specimen by the hands of the

Vice Provost, who reported to me, that the idea had been deemed a good one, but that the college would not advance any pecuniary aids towards defraying the necessary expenses. They *usually* give such aids to those, who prepare new and approved editions of any classics for the convenience of the University. Now they knew that *I* could not afford to print a book of that description. Meanwhile I had a subscription on foot for publishing a book of instruction and entertainment, in 5 vols. duodecimo. This undertaking was likewise completely overthrown, by the *same system of intrigue*, to which I ascribe the miscarriage of the two former. For the *final* destruction of this third project, I am indebted to Mr. Alderman ENSHAW.

Now, my Lord, as my livelihood depended on my literary exertions; and as I am able to prove, that those exertions, and every other which I made, in order to obtain a maintenance, have been, for *these seven years past*, opposed and rendered abortive

by a *confederacy, at the head of which is an opulent family in this kingdom;* I am determined to publish a narrative of those transactions, and to follow it up with a prosecution, in which I will sue for damages tantamount to what I have lost, and as a compensation for all the afflictions I have suffered, unless an annuity of eighty pounds be paid me, until I shall have obtained some provision which will yield me an income at least equal to that annuity. In the narrative above-mentioned, I shall dissect the conduct of the confederates through the whole course of this affair; after which, a judicial investigation will wring the truth out of some of those who have taken so much trouble to conceal it.

As I had looked forward to the plans above-mentioned, as the means of extricating me from the distresses into which the cabal had plunged me, an account of them will necessarily form a material part of the history. In mentioning the proposal relative to the students, I must, of course, mention your

Grace, and the heads of the university. Now, my Lord, as I have a sincere respect for you, and should be extremely sorry to say or do any thing displeasing to you, I here subjoin two short paragraphs, extracted from my memoirs, in order that, before they are made public, they may be submitted to your examination. If I have said any thing that I ought not to have said, your Grace perhaps will have the goodness to cause the error to be pointed out to me.

(Extract.)

" Soon after my arrival in Dublin, I paid " a visit to the Provost, in order to learn " his sentiments on this subject. For, " although I had written *three* respectful " and respectable epistles to him from Lon- " don, he had not thought fit to conde- " scend to answer one of them. The " Provost was pleased to talk slightingly of " the project; he said (very quietly taking " a pinch of snuff,) that every professor of

" oratory, from the time he knew any thing
" of the college, had paid proper attention
" to the point I was recommending; (the
" multitude of good readers in our churches
" is a striking proof of this;) that he would
" not do any thing in the business, without
" the concurrence of the Board: that if
" they consented he would. Now, he
" knew very well that they would *not* con-
" sent. The Rev. Dr. EBRINGTON, who
" is himself a member of the Board, had
" had the goodness to signify to me in
" writing, that the scheme was *visionary*;
" that the Board, he was certain, would
" never agree to it: and much more to the
" same effect. Observe, that no *personal*
" objection had been started: observe also,
" that the Provost is three score and ten:
" that he is one of the most humble and
" most amiable of mortals; and that, if, in
" this one instance, he acted weakly and
" inconsiderately, it must have been at the
" instigation of those, on whose opinion he
" was accustomed to set a value.

" After I had written to the Provost, and " to some of the Senior Fellows, I had also " applied by letter to his Grace the Lord " Primate; who, besides being supreme " pontiff, is one of the visitors of the Uni- " versity. I thought, at the time I was " writing, that he was also vice-chancellor. " Before I went to the Provost, I craved " audience of his Grace. He received " me politely, spoke *pretty* well of the " idea of instructing youth to perform the " service of the church becomingly; but " expressed a few doubts whether the stu- " dents would be pleased, though my plan " should be adopted as an indispensable " branch of college discipline. His Grace " concluded with saying, that I was rather " *late* in my application: that most of the " bishops were gone out of town, and that " he himself would shortly retire into the " country. Upon hearing this, I made my " bow. I was now thoroughly persuaded, " that, over and above the dislike which the " rulers of the University must have had

" to the proposal, endeavours had been
" made by the confederacy to prevail on
" them to reject it. As to the Primate,
" he is an excellent prelate, and a very
" worthy private character; but, on this
" occasion, he must have listened to sug-
" gestions from *some quarter or other*,
" which was hostile to the undertaking."

Such, my Lord, is what I have said. If, even in the remotest degree, you have been accessary to the ruin of that enterprize, it must have been in consequence of some partial and disingenuous representation. When the members of a conspiracy wish to acquire partizans, they artfully and unfairly hide whatever is hateful and abominable, and plausibly display their views and motives in colours the most unobjectionable and alluring. It is now my turn to tell the story; and I here declare, in brief, that the heads of the conspiracy (who are bankers in London) lost the object they were pursuing, (which was, to ally me to their family,) by their haughtiness and their

hypocrisy; that, instead of remedying the mischief at repeated opportunities, they spitefully preferred reducing me to beggary and famine: that, for that purpose, they caballed with all the copy-right booksellers: that they have been *seven years* employed in this persecution: that, during that period, (as will fully appear from the narrative,) I have been *several times on the point of perishing, for want of the most common necessaries*: that the family alluded to had constant intelligence of my situation, by means of a secret intercourse with the people of the different houses I lodged in: that their brutality must be accounted for on the principle of that infatuation, with which Heaven punishes those who dare offend it by gross falsehood: that they induced my own relations, and almost every friend I had, to join them in this infernal conspiracy: that at length weary of their wickedness, and my own wretchedness, I am resolved to seek redress from the justice of the country:

and, in fine, that I disregard their pelf, despise their alliance, and will punish them for their insolence and barbarity.

The recollection of that plan, relating to the students of the University, leads me, my Lord, to remark, that the *ability* and *sufficiency* of the lower orders of the Clergy are not the only points which cry aloud for the attention of their superiors. This place, from which I write, is almost continually overrun with swarms of young clergymen, who are neither bilious, nervous, gouty, nor rheumatic. The lay part of the company, marvelling at the multitude of healthy and robust divines, ask one another indignantly, whether these clergymen have nothing to do elsewhere. The incessant outcries from all quarters of the kingdom, with regard to the increasing depravity of the inferior classes of the people, are a dismal and disgraceful evidence, how much that people has been neglected. But, if it be not wonderful that the laity should suffer by this neglect, it is also not at all wonderful,

that those pastors should feel so little affection for the flock, when we consider with what views the majority of them have undertaken the sacred ministry. Was it the duties, or the temporal emoluments, which induced them to desire it?

The admirable MASILLON, in one of his visitation sermons, asks the junior part of his auditory, what *call* they had had to the service of the altar? "Was it not," says he, "that ye might live in sloth and luxury, "on the patrimony of the church? *Eh, mes* "*enfans?* Was it not, because your kin- "dred had the disposal of rich benefices; "or because they had powerful interest with "those who possessed patronage?" (FENELON terms this custom *a horrid sacrilege.)* He also asks them, whether they are aware of the indecency and the impolicy of a clergyman constantly shewing himself in public, with the proud gait and audacious aspect of a captain. "Where," says he, "is that "holy cheerfulness, that look of christian hu- "mility, that unaffected sanctity, befitting a

"Minister of the Gospel? Your faces are "an unerring index, that ye are not the "true men of GOD." In another discourse, he tells them, loudly and terribly, that *a bad priest* is one of the greatest villains upon earth; and that *he* is responsible to Heaven for any of his flock, whose immorality ruins them in this world, and endangers their salvation in the next.

As to the clergy, who *needlessly* frequent this and other water-drinking places, if they have any regard for the holy function, with which (Heaven knows why) they have been invested, or for the Established Church, or for Christianity, let such of them as have parishes, return to them, and take care of them; and let even those who as yet are unprovided with cure of souls, avoid scenes of dissipation, where their presence scandalizes the laity, and profanes that profession, which should never be made cheap, nor exposed to disrespect and aversion.

Last summer, I was gratified, by a clergyman in Wales, with the loan of your

Grace's *Observations on the conduct of our Lord;* a work which gave me much pleasure and consolation. One objection, however occurred to me; namely, that you seem, in some places, to have softened down, a little too much, the rigid precepts of the Gospel, in order to accommodate the prejudices of an age, in which the pursuit of Mammon appears to be the domineering principle. Is it not evident, from every chapter of the New Testament, that, to root out the odious and calamitous passion for riches, the ever-fertile source of all other mischiefs and miseries, was one of the principal objects of CHRIST; and that he also endeavoured to lessen that horrible disproportion of property, which is incessantly undermining the happiness of society? JESUS hated the rich, and the rich hated him. The money-changers never forgave him the horsewhipping which they had received from him in the Temple. It was not so much the corporal pain, as the public

affront and ignominy, which galled the purse-proud dealers in gold and silver.

I say, my Lord, that you seem to have complimented *Dives* with rather too great a sacrifice, in endeavouring to sweeten christianity to his taste. Its divine author meant, that the passions of men should bend and shape themselves to his sanctifying ordinances, and not that these should stoop to their grovelling and iniquitous conceptions. He knew that riches too often render us proud, vain, insolent, hard-hearted, and unjust; that they first corrupt the possessor, who afterwards corrupts the rest of society by his *example*.

You say, my Lord, that many, mistaking CHRIST's injunctions to despise wealth, imagine, that, according to him, it is unlawful to provide suitably for their families, and, of course, are inclined to reject his religion as unnatural. To obviate this evil, you put a milder construction on the statute, and relax it, so as to comfort the worldly-minded in their speculations. As well as

I can recollect, your idea seems to be, that it were even better to *give up* a part of the christian system, than run the hazard of having the whole of it voted vexatious and impracticable. Accordingly you say, that men may labour to acquire riches, in order to avoid idleness, and to establish the fortunes of their children. Now, this maxim is much more likely to be misinterpreted, than that of CHRIST; and the misinterpretation of it is likely to produce a million of times more mischief, than the misapprehension of the austere injunction of our Redeemer. For where will you draw the line? An alarming latitude will be taken by the worldly-minded of all orders. The late Lord C***, and others like him, would have told you, that, when starving an extensive principality, they were only prudently laying up something for their families. BOLINGBROKE, you know, has remarked, (and you know also that he has borrowed a part of the notion from SENECA,) that christianity was a pattern placed above the

reach of human efforts, in order that, by straining to arrive at such perfection, we might remove farther and farther from its opposite. The Stoics thought the same of their philosophy.

Shall, then, the salutary rigour of the Gospel be relaxed to satisfy the sauey, for whom that Gospel is too good? who are the unprofitable ground, in which it was foreseen that the seed of the word would never flourish; who are the tares intended as a contrast and a trial to the wheat, and are afterwards to be cut down and consumed. The children of Mammon *cannot* love either the Gospel, or Him who sent it: it was not made for *them*: and, therefore, if it be unpalatable to them, let them leave it to those whose hearts were formed from the beginning both to receive it, and to cherish it.

Those, my Lord, were the only points which struck me as objectionable in that very useful work, which along with some others from your Grace's pen, is deservedly

becoming a standard book among the clergy. I am not able to buy books; otherwise all your writings would have been familiar to me. It is only when they come across me by some favourable accident, like that above-mentioned, that I have an opportunity of benefiting by the productions of my contemporaries. I understand, that the virtuous WILBERFORCE has published a respectable volume on the present state of christianity. You venerable veterans ought not to despise the auxiliary *tirones*, although they belong not to the *corps ecclesiastique*.

The same clergyman who lent me the *Observations*, lamented that he had not your *Visitation Charge*. I was glad, however, even to hear of it. If you would rescue our church establishment from a degree of odium which is rapidly increasing, and which, if not speedily removed, will ruin it, keep no measures with those parochial ministers, whose avarice and supineness are daily endangering the whole hierarchy. Had they acted so as to render

themselves respected and beloved, we should never have heard of any of them perishing by the hands of assassins, nor seen so many of them fugitives, to avoid the same unhappy fate. If I may judge from your Grace's writings, you are of too gentle a disposition. For, in imitation of our LORD, you ought occasionally to *flagellate*. You have already earned an illustrious name on earth, and secured an exalted seat in Heaven, by your exertions as a sound and enlightened theologian. If you devote the residue of your life to *the purification of the Temple*, you will add new splendours to your reputation, and at length, like the sun, depart in a glorious blaze.

I am, my Lord,

With profound respect, &c.

AN

ACCOUNT OF MONSIEUR HAMARD,

A FRENCH EMIGRANT.

In a Letter to the Editors of **** ****.

GENTLEMEN, *Oct. 25*, 1814.

I Much approve of that part of your plan, which professes to unite the *utile* with the *dulce:* or, as I understand your application of the phrase, to make amusement the vehicle of moral and religious instruction; and thus improve the heart through the medium of the fancy. Duly to proportion these two principles should, as I take it, be the great aim and object of every man who writes for publication. If his tone be invariably solemn, it will soon fatigue, satiate, or disgust; and, on the other hand

if his pen be guided merely by *levity*, it will produce nothing permanently creditable to himself, or useful to the world. The employment of an author, indeed, has always appeared to me, not only to be a very difficult one, but to involve also a much higher degree of *moral responsibility* than is commonly supposed to attach to it. His works go out in all directions; come into all hands; and meet with all sorts of understandings: and in their course must necessarily communicate, to some of their readers, a tinge of those principles, a bias to those opinions, and a taste for those sentiments, by which themselves are characterized. It indisputably follows, therefore, that the author is accountable, not only for the literary merit, but for the moral effect also, of his publications; and that, if their tendency be to loosen one principle of virtue, to relax one obligation of rectitude, or to weaken one sanction of religion, he is guilty of a crime, of no common deformity. Heavily will the recollection of

that man's literary labours press upon his conscience at the last, who, on reverting to them, sees reason to apprehend that he has either intentionally, or through inconsideration, sown the seeds of vice or irreligion, scepticism or infidelity, in a single heart, which, without his agency, might have escaped such baneful pollution. He will have to deplore the commission of an evil, incalculable in its consequences, and indefinable in its extent; an evil which may add the perdition of multitudes to the items of his own future account. If, on the contrary, his real object be to improve as well as amuse; and if ability and judgment second his laudable intention, by gifting him with an agreeable and popular *manner*; he will be as certain of meriting approbation, as of commanding success: For, if that man deserve well of the world, who makes one blade of grass to grow on the spot that has heretofore been unproductive of vegetation, much more will *he* deserve applause, who improves the rank

field of public *morals* by his writings; and strews useful truths, good principles, and proper sentiments, on that soil, where worthless or noxious weeds swarm in infinitely greater proportion than wholesome and useful plants. As I do not aspire to the character of a writer for the public, the above remarks have not been suggested by *professional vanity;* but, should the circumstance of my submitting this paper to the world through your work, be considered as an overt act of authorship, I do not shrink from their application to myself in this instance; nor refuse to be tried by the same code which I have constructed for others. The express object of my taking pen in hand, indeed, is to convey some great moral and religious truths through the medium of anecdote; to display the loveliness, and teach the wisdom, of contentment amid great privations; and true christian resignation under distressing reverses of worldly fortune, by exhibiting an example, in which these virtues were ma-

nifested in a degree at once striking, affecting, and improving. Considered as a body of men, the French Emigrants, who sought and found shelter in this country in the early stage of the French Revolution, furnish one of the most impressive lessons of that best species of bravery, passive courage, christian fortitude, and cheerful submission to the afflictive dispensations of Heaven, that the world, in modern times, has witnessed. That the characteristical *sang-froid*, levity, or want of sensibility, of their nation, may, in part, account for their heroism, I will not attempt to deny; but it is impossible, at the same time, not to allow, that these *negative* qualities would, in themselves, be insufficient to produce not only that *tranquil* acquiescence, but also that *cheerful* accommodation to disastrous reverses, of which these unfortunate men have given such powerful, durable, and consistent proofs. Consisting of the nobility, gentry, or clergy of France, they had all lived either in affluence, competence, or comfort;

and, when hurried from their country, were torn, as it were in a moment, from all that renders life independent, easy, or desirable; and, without an interval to prepare the mind for the vicissitude, thrown among strangers, and plunged into want, or into a state of dependence on the voluntary bounty of others, which, to generous minds, is still more galling than actual poverty. It is true, indeed, that their reception here was kind and compassionate; unspeakably honourable to my countrymen, and as solacing to themselves as their situation would allow it to be. Government, with a spirit that has brought down blessings from Heaven upon the nation, held out not only a temporary supply, but a small permanent support to them; and individuals exemplified the characteristical humanity of the country, in countless acts of kindness and compassion to particular emigrants. Little amends, notwithstanding, could be made them for what they had lost,—their country, and conditions in life, the dignity of rank,

the distinctions of splendour, the charms of independence, the feeling of personal influence: and, above all, the endearments of family intercourse, and the enjoyment of domestic charities, were dissipated, or annihilated.

To account, then, for their equanimity under such distressing circumstances, we must have recourse to some more intelligible principle than that of *insensibility*, to something that will lead a man to *act* as well as to *suffer*, and give cheerfulness and vigour to the mind, while it sooths the heart, and renders the spirit tranquil and contented. This principle is *religion*: a principle, which I believe, in my conscience, the French Emigrants (more especially those of the gentry and clergy) possessed in an eminent degree. I do not mean *that* species of religion, which consists in overt acts, in formal worship, or ritual observances; but that better description of it, which has the heart for its temple, and the life for its exemplification; which leads the creature

to hold a secret, but constant communion with its Creator: which, compounded out of the scriptures, makes the scriptures the rule of conduct, as well as the standard of faith; and is ever present to the soul, ready to be applied, like a fit and efficacious instrument, to all the purposes, exigencies, and occasions, of human existence. Such a principle as this I verily believe to have animated the *general* body of the French Emigrants, who took refuge in this country from the horrors and convulsions of their own: and such a principle, I am certain, supported and solaced the particular gentleman who is the subject of my present paper, under the personal sorrows with which he was oppressed; and enabled him to bear them with that cheerful contentment, which was certainly my admiration, and, I had almost said, my envy.

Monsieur HAMARD was a Norman gentleman, of good extraction, and competent fortune. Like most of the sons of the French nobility and gentry, after having

completed his education, he entered into the army, and became an officer of dragoons. His military career, however, though a brilliant, was not a long one; for during the wars with the King of Prussia, being engaged in single combat with a hussar, his antagonist made a blow at him with his sabre, which cut off part of his foot, and obliged him, reluctantly, to quit the army. Having obtained a small pension for his services, he retired to his paternal estate in Normandy, where he settled with an half brother and sister, who united their fortunes with his, and made up a joint stock of £700 per annum, a very respectable income in that part of France. Monsieur HAMARD described the life which the united relatives passed in this retreat as a kind of paradisaical state. Their hours were mostly devoted to literary pursuits, to horticulture, to generous hospitality, and the succour, relief, and comfort of all their poor and afflicted neighbours. In addition to these avocations, M. HAMARD, who had studied physic in

745431

the course of his education, regularly attended the sick poor in his vicinity, administered the medicines, and supplied the diet, which were fit for their respective ailments. In this rational and benevolent mode of life, many years passed happily and tranquilly away; till the Revolution suddenly burst forth, and the storms of the capital spread themselves into the distant provinces. Monsieur HAMARD was now called upon to enlist himself among the the national troops; his brother-in-law, being exempted from the requisition, as he was 20 years older than himself. He declined, however, the summons, and from that moment began to be looked upon with an eye of jealousy and suspicion. An unfortunate Noble, his immediate neighbour, was, in a few days, denounced, by the mobility of the country around, as guilty of the unpardonable crime of loyalty to his king; and Monsieur HAMARD received a second summons, to assist in sacrificing this man, his family and property, on the altar

of French liberty. Again, however, he begged to be excused from intermeddling in political concerns; or taking any part in the popular disturbances that agitated his province. But this second resistance to the will of the multitude, (however honourable to his character,) was fatal to his fortune and peace. He was himself denounced as an aristocrat, to the mob, who immediately surrounded his house, dragged him from it by the hair of his head, and thrust him into a cell of the public prison. Here he remained for three weeks; but having always been much beloved in his neighbourhood, and remarkable only for peaceableness and benevolence, no one could be found who would make a *specific* accusation against him, and he was accordingly discharged. He immediately hurried to his house, but found it a ruin. The mansion had been pillaged and burnt; the little domain desolated; and his brother and sister driven to seek safety in flight. With a heart convulsed with sorrow, he quitted the spot of his former

happiness, and went to the house of a friend, who informed him, with tears, that his name had been introduced into a proscription list, which was forwarded to Paris; and that if he were seen in the neighbourhood for a few hours longer, his head would be the price of his continuing there: the excellent man put at the same time an hundred pounds worth of assignats into his hand, commended him to GOD's Providence, and urged him to depart without a moment's delay. Monsieur HAMARD accordingly set off for the coast, carrying with him nothing more than the clothes on his back, and the generous supply of his friend; embarked on board a vessel with several other refugees; and in a short time was landed on the southern shore of England. By a fortunate negociation, shortly after his arrival, he procured about £40 for his assignats; and with the larger part of this sum, which was now his only visible means of present and future support, arrived in London. Having taken a garret in Cran-

bourne-alley, he began to adopt such a system of living, as best suited his stock of money, and would make it last as long as possible. His lodging cost him 3s. per week; his breakfast was a slice of bread, and some small beer; a cabbage, or a few potatoes, sufficed for dinner; he sat without fire or candle; and went supperless to bed. His hours were employed in private devotion, external exercise, and an indefatigable study of the English language, with which he was perfectly unacquainted when he arrived in this country. Rigidly economical, however, as his mode of life was, at the end of a few months his treasure was nearly exhausted; and the people with whom he lodged, began to perceive that he was suffering the extreme of want: he grew daily thinner and more emaciated; the little ornaments of his person which he had brought over with him, his watch, and ring, disappeared, one after the other; he was often heard to sigh deeply; and the tear would frequently tremble in his eye. Still

however, he made no complaint; he assumed a cheerfulness, whenever he was spoken to; and was ever mild, gentle, and obliging to all. Compassionating his situation, and interested by the amiableness of his manners, the family of the house would often ask him to partake of their meals; but he constantly declined the favour of the invitation, though in terms of the most thankful acknowledgement, assuring them that his wants were few, and that they were sufficiently supplied. He perceived that his host was himself but poor; that he had a large family to support; and, with an exalted spirit of generosity, determined not to add to their difficulties by making himself a burthen to them. At the end of nine months he was left with only *six shillings* in his pocket; and unable to stay longer in his present abode with credit, he determined to quit it, and trust to Providence for some accidental source of future maintenance. Having acquired a tolerable acquaintance with the English language, it occurred to him, that the best plan he could adopt,

would be to offer himself as French and Latin teacher at some country seminary. He therefore set out from London on foot, and took the road to St. Albans. Unused, however, to severe exercise, lame, and debilitated in his frame, he had not proceeded many miles, when fatigue overpowered him; and he was obliged to have recourse to a bed at a small inn; a refreshment, which, he declared, was well purchased at the expense of half his fortune, now reduced to two shillings. He had formed an high idea of the liberality and humanity of the English Clergy; and believed, that by calling at their houses as he went long, he should not only be supported by their hospitality, but find an opportunity of employing himself in that line, which he now looked forwards to as the means of future livelihood. Accordingly, on the ensuing morning, he proceeded to St. Alban's, and seeing the title of *Doctor* on a brass plate of a door, he conceived it must be the clergyman of the place, and, with a trembling hand,

rang the bell. The Physician himself appeared at the door. Monsieur HAMARD related his situation, and apologized for his mistake.—He was fallen, however, into kind hands. The Physician invited him in, introduced him to his lady, begged him to stay dinner; and as he recommended him to a lodging in the evening, slipped half-a-guinea into his hand. The emotions which this instance of humanity produced in Monsieur HAMARD were not to be described; surprize at the good man's benevolence; the joy of a supply, when his finances were exhausted; and that unconquerable feeling of abasement, and degradation, which a generous soul experiences, on being beholden, for the *first* time, to the *charity* of another; formed a tumult of mind that almost overpowered him. The Physician's kindness, however, did not terminate here. He took Monsieur HAMARD to a school in the neighbourhood, and recommended him as an assistant: but they had already engaged an Abbé for that purpose; and

could therefore only entertain him for a few days, till that gentleman took possession of his office. Disappointed here, and in several other attempts which he made for an engagement, Monsieur HAMARD again returned to London, and hired a miserable weekly lodging in the neighbourhood of the Birdcage-walk. It was in the Park that I first met him: his appearance interested me, and I addressed him. The elegance of his manner, the superior good sense of his conversation, and the excellence of his sentiments, soon convinced me that I had made a valuable acquaintance. I walked with him for a long time:—he related to me his story; and our conversation concluded by my accompanying him to his lodging. My heart bled within me, when I beheld the wretched place. It contained only a truckle-bed, a broken chair, and a disjointed table. "Alas! sir," said I, "this "is a wretched abode for one who has "known *better days*, and had the *educa-* "*tion* of a *gentleman*." "True, sir,"

replied he, "it has some inconveniences; "but ill should I requite the goodness of "God, for the happiness which I so many "years enjoyed; and bad would have been "that education which was bestowed upon "me; did I not feel contented even with "that hard lot, which it has pleased Him "to ordain for me." "But how, my dear "sir, can you support your spirits under "the pressure of such numerous privations, "and the prospect of eventual want: in the "land of strangers, and without a *friend?*" "Ah!" returned he, "I am not desolate! "I *have* a friend, (putting his hand into "his bosom, and drawing out a little Latin "Testament,) who will never desert me. "*This*, sir, is my comfort, and my support. "*Here* I learn, in whatever state I am, "therewith to be content; and *here* I find, "that he who trusts in God shall never be "forsaken. It was the gift of my father "to me on his dying bed. Take this, said "he, and keep it as your most precious "treasure: it will be your safest guard in

" prosperity, and your only solace n adver-
" sity: it will save you when the world
" smiles, in order to betray: it will defend
" you, when the world frowns, and fortune
" forsakes you. I have experienced the
" truth of his assurance; and can safely
" say, that amid all the dangers, and sor-
" rows, and distresses, to which I have been
" exposed, *this* has prevented me from
" being for a single moment appalled, cast
" down, or in despair."

I need not say, that it was impossible for such a man as this to be suffered to experience any thing like want, after he had become acquainted with those who were capable of estimating his worth, and enabled to afford him pecuniary assistance. An introduction to some ladies, whose benevolence, conveyed in a way tender to his feelings, and highly honourable to their own sensibility, rendered his situation comparatively comfortable; till he was enabled to avail himself of the decree passed for permitting the emigrants to return to their

this respect, after having resisted the powerful reasonings of those able writers of the Established Church, who have taken the affirmative side of the question. But, though declining to range ourselves under the banners of controversy, we may be allowed to unite with these learned champions of our Liturgy in their admiration and praise of its affecting services; which, in point of beauty, pathos, and grandeur, leave far behind them all other human compositions; services which equally engage the respect of the understanding, awaken the sensibilities of the soul, and interest all the best affections of the heart. "Though all the churches "in the world," says one of its panegyrists,* "have, and ever had, forms of prayer; yet "none was ever blessed with so compre- "hensive, so exact, so inoffensive a compo- "sure as ours; which is so judiciously "contrived, that the wisest may exercise at "once their knowledge and devotion; and "yet so plain, that the most ignorant may

* Dr. Comber.

" pray with understanding; so full, that
" nothing is omitted which is fit to be asked
" in public; and so particular, that it com-
" priseth most things which we would ask
" in private; and yet so short as not to
" tire any that hath true devotion. Its
" doctrine is pure and primitive; its cere-
" monies so few and innocent, that most of
" the Christian world agree in them: its
" method is exact and natural, its language
" significant and perspicuous, most of the
" words and phrases being taken out of the
" holy scriptures, and the rest are the expres-
" sions of the first and purest ages; so that
" whosoever takes exception at these, must
" quarrel with the language of the Holy
" Ghost, and fall out with the Church in her
" greatest innocence; and in the opinion of
" the most impartial and excellent Grotius,
" (who was no member of, nor had any
" obligation to, this church,) the English
" Liturgy comes so near to the primitive
" pattern, that none of the reformed
" churches can compare with it."

It will readily be supposed that a fabric like this, of such majesty and beauty; so harmonious in its parts, and solid in its structure, could not be the work of unskilful architects, nor the production of haste and inconsideration; and we accordingly find, that it was by the combination of the most respectable abilities, (which, united extensive learning with fervent piety, and with which we have every reason to believe the Divine grace co-operated,) and by a progress marked by caution, wisdom, and deliberation, that our "Book of Common "Prayer" attained that character of perfection, to which it may at present, without presumption, lay the fairest claim.

The reformation of religion in this country may be said to have commenced with WICLIF in the fourteenth century; who has been aptly called "the morning star" of this glorious work. This great man received his surname (as was customary in those times) from the place of his birth, (Wiclif in Yorkshire,) which occurred A.D. 1324.

Oxford claims the honour of his education, and afterwards of seating him in one of her professors' chairs. Nor did the marks of her respect cease with this honourable proof of it; for on his death in 1384 she gave this additional testimonial of WICLIF's worth, and of the sense which the University entertained of it: "that from his youth to the "time of his death, his conversation was so "praiseworthy, that there was never any spot "or suspicion noised of him; that in his "reading and preaching he behaved like a "stout and valiant champion of the faith; "and that he had written in logic, philoso-"phy, divinity, morality, and the specula-"tive arts, without an equal." Disgusted with the superstitions and corruptions of the Church of Rome, and indignant at the slavery and ignorance in which her wicked policy kept the mass of mankind, he boldly ridiculed the one, and inveighed against the other; and both by his preaching, which was assiduous and energetic, and by his writings, which amounted to nearly two

hundred volumes, he first laid the foundation of religious knowledge amongst "a "people that had hitherto sat in darkness, "and in the shadow of spiritual death." His principal artillery was levelled against the doctrine of transubstantiation; the infallibility of the Pope; and the supremacy of the Romish church. He contended, also, that the New Testament or Gospel is a perfect rule of life and manners, and ought to be read by the people; that wise men should leave *that* as impertinent, which is not plainly expressed in scripture; that those are fools and presumptuous, who affirm such infants *not* to be saved, who die without baptism; that baptism doth not *confer*, but only *signify* grace; that it is unscriptural to assert that all sin is abolished in baptism; and that the baptism of water profiteth not without the baptism of the spirit.* But

* LEWIS's Life of WICLIF. FULLER's Church Hist. iv. p. 130. In addition to his preaching and writings in behalf of religious truth, WICLIF adopted another method of diffusing spiritual knowledge amongst the people, by translating into English and publishing the

although the seeds of the Reformation were thus sown by that great and good man, they, notwithstanding, did not ripen into fruit till a century and a half after his death; when the designs of Providence in this respect were completed, and the basis of that evangelical system of faith and church discipline, with which we are at present blessed, was solidly laid.† HENRY VIIIth

New Testament, about the year 1381. "This transla-
"tion he made from the Latin Bibles then in common
"use, or which were usually at that time read in the
"church. The reason of which seems to have been, not
"that he thought the Latin the original, or of the same
"authority with the Hebrew and Greek text, but be-
"cause he did not understand those languages well
"enough to translate them. He likewise chose to
"translate word for word; as had been done before
"in the Anglo-Saxonic translation, without always
"observing the idioms or proprieties of the several
"languages; by which means this translation in such
"places is not very intelligible to those who do not
"understand Latin." LEWIS's Hist. Translat. Bible, 4, 5. See also BABER's Life of WICLIF, prefixed to his edition of WICLIF's New Testament: HAMILTON, 1810.

† So far were the principles of religious reformation from making any *progress* in England between the death of WICLIF and the reign of HENRY VIIIth, that the most severe persecutions followed the profession

was the instrument appointed by the unfathomable decrees of GOD, for effecting, in a principal measure, this memorable event. It is evident, however, that this monarch was not impelled to the work by any motives either of piety or philanthropy. In the early part of life he had been a bigotted devotee of the Romish doctrine,* and it is probable that the same attachment to it,

of sentiments *adverse* to the Catholic faith; and acts of the most sanguinary kind were passed against the followers of WICLIF. By an act of HENRY Vth, in the early part of his reign, it is enacted, "that whatsoever "they were who should *read the scriptures in the mother* "*tongue*, (which was then called WICKLEVE's learning,) "they should forfeit *land, cattle, life, and goods* from their "heirs for ever; and so be condemned for heretics to "GOD, enemies to the crown, and most errant traitors "to the land."—EMLYN's Collect. of State Trials, p. 48.

* In the beginning of his reign he was a most obedient son of papacy, and employed his talents in writing against LUTHER, in defence of the seven sacraments of the church. This book was magnified by the clergy, as the most learned performance of the age; and upon presenting it to the Pope, his Holiness conferred upon the King of England, and his successors, the glorious title of *Defender of the Faith*. It was voted in full consistory, and signed by twenty-seven cardinals in the year 1521.—WARNER's Eccl. Hist. vol. ii. p. 228.

continued till the conclusion of his reign; so that he could not be actuated by "conscience towards GOD," in the measures which he took for the subversion of papacy in his kingdom; whilst the natural pride and cruelty of his disposition, and the general tenor of his conduct, adverse on all occasions to the sanctions of humanity, forbid us to imagine, that he entered upon the great and glorious work of reformation from "good-will towards men." So far, indeed, was the important event from originating in principles honourable to the memory of HENRY, that it is probable his subjects would have continued during the whole of his reign the slaves of popish superstition, had not the *desire of revenge* induced him to adopt a measure, which opposed the prejudices of his education, and the convictions of his mind. It is well known that after HENRY had lived nearly twenty years with his wife CATHERINE, his natural inconstancy (made still more criminal by the pretended scruples of conscience under

which it was veiled) induced him to move the Court of Rome for a divorce from this exemplary woman, that he might be enabled to espouse the unfortunate ANN BULLEYN, for whom he had conceived an unconquerable passion. The Pope, however, fearful of offending the Emperor, CATHERINE's nephew, by a formal sanction of this iniquitous separation, refused, or at least delayed, complying with the king's request: which so exasperated HENRY, that he disclaimed the supremacy of the Roman Pontiff; solemnly separated himself and his dominions from the apostolical see; and assumed to himself the title of Sole and Supreme Head of the Church of England, next and immediately under CHRIST. Happily for the interests of true religion, HENRY was, at the time of this quarrel, surrounded by wise and good men, who had long ardently wished for a reformation of the national faith. Of these, the venerable CRANMER, and the active CROMWELL, were the leading characters; who wisely availed themselves

of HENRY's indignation, and of the influence they at that time possessed in his esteem and opinion, to confirm his resolution of throwing off the Papal yoke, and to render this freedom from superstitious thraldom the means of diffusing a purer religion over their own country. With the King's sanction, therefore, and (it should seem) assistance also, these able friends of the Reformation compiled without delay, both in English and Latin,* published and circulated, a small volume of devotional tracts, entitled *the King's Primer;* calculated to do away many of the erroneous

* The *Latin* Primers were intended for the use of those who were skilled in that tongue; and the English ones for those who were ignorant of it. In the king's injunctions, prefixed to the later Primers, all schoolmasters are directed to teach "this Primer, or book of "ordinary prayers, unto their scholars in *English*, and "the youth customably and ordinarily use the same, "until they be of competent understanding and knowledge to peruse it in *Latin*. At what (which) time "they may at their liberty either use this Primer in "English, or that which is by our authority likewise "made in the Latin tongue, in all points correspondent unto this in English."

notions, and to soften many of the superstitious prejudices, with which Popery had filled the minds of the people; as well as to infuse into them a knowledge of the simple truths and spiritual doctrines of the Gospel, and of the duties and obligations necessarily resulting therefrom. So ardent and general was the desire for religious information, that the first impression of *the King's Primer* was speedily disposed of; and in the year 1535 another edition, on a larger size, and enriched with many valuable additions, was put forth to gratify the public impatience for this popular manual. Of this second edition the contents are as follow:—a godly preface; an exposition of the commandments, and of the creed; a confession; directions concerning prayer; an exposition of the LORD's prayer; a prayer to our Creator; prayers for various states of men; an office for all states; a dissertation on good works; an exhortation to expect the cross, and to bear it patiently; matins or morning service; lauds, or acts of praise;

evensong; the seven penitential psalms; the litany; a contemplation on psalm li.; a prayer to our Saviour; the history of CHRIST'S passion; a practical discourse on the passion; instructions for children; a catechetical dialogue; prayers against blindness and hardness of heart; various prayers and thanksgivings; the *Dirige*, or office for the souls of the dead; commendations; and the collects, epistles, and gospels, throughout the year, with expositions of them. This volume may be considered as the *parent* of our present *Book of Common Prayer;* for although, during the times of Popery in this country the forms of the Liturgy had always been in the hands of the laity, under the names of *breviaries*,* *mis-*

* *Breviaries* contained *matins*, or morning service; *lauds*, or acts of praise; and *vespers*, or evensong. *Missals*, or mass-books, contained the *communion service*, with the collects, epistles, and gospels, to be used throughout the year. The *Rituals* contained the occasional services; baptism, matrimony, visitation of the sick, form of burial, &c. These books of liturgical services differed frequently from each other in the forms and arrangement of their contents, in different

sals, and *rituals;* yet these being written in *Latin*, (an unknown tongue to the bulk of the community) and being full of idolatrous prayers, and superstitious services, were neither intelligible to the laity, nor could have furnished them with sound doc-

places. Those chiefly in use in this kingdom were the Breviaries, Missals, and Rituals of Sarum, York, Lincoln, Hereford, and Bangor. "The *Trident-Council* "(as is observed in the notes at the end of SPARROW's "*Rationale*) first endeavoured to bring the divers "models into one shape, yet that order was not "obeyed till Anno 1568, under Pope PIUS Vth, yet is "not observed to this day; the Spaniards in some "places keeping the *Mozarabique* form, the *Premon-* "*stratenses* another, and sundry besides. Nay, that "church hath altered the breviaries of PIUS Vth, and "new corrections have come forth under CLEMENT "VIIIth, 1598; and what hath been done since I "know not. But why the use of those five churches? "Perhaps that was accidental, that the diversities of "them were more signal than others; (some historians "mention OSMUNDUS, the bishop of Salisbury, and "chancellor, for the compiler of the use of Sarum, "about anno 1070, or after) yet since we read of no "use of Canterbury, Winton, or Ely, perhaps these "places observed the true Roman Breviaries, and the "other five above-mentioned were discrepant dialects "from the original Breviary. However they are called "*uses* and *customs;* not *appointments* from provincial "synods."

trine, nor led them to right practice, had they been generally understood.* The royal authority enjoined either the public or private use of the volume of services called "the King's Primer." But this sanction was perhaps unnecessary for ensuring its free and general circulation, as the people themselves were sufficiently prepared for its favourable reception; a fact that was clearly evinced by its rapid sale; very many

* In the king's injunctions prefixed to the Primer, reasons of this nature are mentioned, as having occasioned the publication of that book. "As the youth "(it observes) by divers persons are taught the Pater-"noster, the Ave Maria, Creed, and Ten Command-"ments, all in Latin, and not in English, by means "whereof the same are not brought up in the knowe-"ledge of their faith, duty, and obedience, wherein no "christian person ought to be ignorant; and for the "avoiding of the adversity (difference) of primer books "that are now abroad, whereof are almost innumerable "sorts, which minister occasion of contentions and "vain disputations rather than edify, and to have one "uniform order of all such books throughout all our "dominions, both to be taught unto children, and "also to be used for ordinary prayers of all our people "not learned in the Latin tongue;" that therefore his Majesty has set forth this Primer, &c.

editions being called for in the course of a few years.

The zeal, however, of our pious reformers was not satisfied with these first fruits of their labours. In the same year, 1535, the whole Bible translated into English was given to the public, through the influence of CRANMER and his friends.*

* The sanction for this translation had been obtained two years before, though the Bible was not completed till early in the year 1535, nor out of the press till the 4th of October in that year. MILES COVERDALE, afterwards Bishop of Exeter, was the translator; a man of extraordinary piety, deep knowledge of the scriptures, and great activity in his profession. On the 19th of December, 1533, the two Houses of Parliament deputed Archbishop CRANMER to attend HENRY with a petition, "that the scriptures should be translated into "the vulgar tongue by some honest and learned men, "to be nominated by the king, and that they should "be delivered to the people according to their learn-"ing."—JOHNSON's Hist. English Translations of the Bible. GARDINER and all his party made a strenuous opposition to the measure; but the weight of the arguments urged in its favour, and Queen ANNE BULLEN's support of the petition, inclined HENRY to comply with it.—BURNET. In the year 1537 another edition of the English Bible was printed by GRAFTON and WHITCHURCH (either at Hamburgh or Marburg) under the licence of HENRY, which bore the

The royal authority had previously been obtained to sanction and give currency to

fictitious name of THOMAS MATHEWE; but was really edited by the learned JOHN ROGERS, employed for that purpose by Archbishop CRANMER. He seems to have made use both of TYNDALL's translation (a partial but unauthorised one of the Bible, made in the early part of HENRY's reign, which was condemned to be burnt at Smithfield) and of COVERDALE's translation, and to have added a few emendations of his own. In the year 1538 an injunction was published by the vicar-general, ordering the clergy to provide before a certain festival one book of the whole Bible, of the largest volume, in English, and to set it up in some convenient place in their churches, where their parishioners might most commodiously resort to read it.—LEWIS's Hist. Transl. of the Bible. Other editions of the Bible also were published in HENRY's reign; CRANMER's, or the great Bible, printed by GRAFTON and WHITCHURCH, in large folio, April 1539, cum privilegio ad imprimendum solum, with a beautiful frontispiece prefixed, designed by HANS HOLBEIN. TAVERNER's Bible, printed by JOHN BYDDELL in the same year. Two privileged editions of CRANMER's Bible, 1540, printed by EDWARD WHITCHURCH; and one by PETYT and REDMAN, with a pious and sensible prologue or preface by Archbishop CRANMER, in which he observes, that "every man that cometh to the reading of this holy "book, ought to bring with him first the fear of ALMIGHTY GOD, and next a pious and stable purpose "to reform his own self according thereunto; and so "to continue, proceed, and prosper from time to time, "shewing himself to be a sober and fruitful hearer and

this impression of the holy scriptures; and injunctions were published by CROMWELL, in the name of the King: which ordained, amongst other things, that "every parson "or proprietary of any parish church within "the realm, before August 1st, should pro- "vide a book of the whole Bible, both in "Latin and also in English, and lay it in the "choir, for every man that would, to look "and read therein: and should discourage "no man from reading any part of the Bible "either in Latin or English, but rather "comfort, exhort, and admonish every man "to read it, as the Word of GOD, and the "spiritual food of man's soul." †

"learner; which if he do, he shall prove at length "well able to teach, though not with his mouth, yet "with his living and good example, which is sure the "most lively and effectuous way of teaching." Another edition of CRANMER'S Bible, printed by GRAFTON in May 1541. An edition of the Bible, superintended by TONSTAL bishop of Durham, and HEATH bishop of Rochester; printed by GRAFTON, in November of the same year. And lastly, an edition of the Pentateuch only, after the copy of the first authorized edition, printed by JOHN DAY and WILLIAM SERRES, in 1544.

† NEALE'S Hist. Puritans, vol. i. p. 35.

This glorious effort in behalf of religion was followed up in the ensuing year (1536) by the settlement of "Certain Articles of "Religion,* to prevent diversity of opinion

* Our present articles of religion (with some slight differences) were drawn up chiefly by CRANMER, in 1552, assisted by LATIMER and RIDLEY; and published in 1553. They were settled by convocation in 1562; ratified anew in 1571; and finally confirmed in 1662. The *sense* in which these articles of religion are to be understood and subscribed has been a fruitful source of dispute and controversy for a long time past, and never more so than in the present day. Whether or not their fair interpretation be favourable to the Calvinistic system is the question; and it cannot be denied, that much ingenuity and ecclesiastical learning have been displayed by the advocates on both sides; though it appears to me, that the supporters of the negative have greatly the advantage in the controversy. The Bishop of Lincoln alone, indeed, would satisfy my mind. In addition, however, to his Lordship's powerful book, a recent work has appeared, which settles the point in the most convincing way, by ascertaining, from other documents, drawn up and published by the framers or approvers of the articles, that the sentiments of these reformers (*the animi imponentium*) were by no means in unison with the Calvinistic points, and, consequently, that it never entered into their contemplation, the articles should be regarded in a Calvinistic sense by others. The valuable work to which I allude is "Original Sin," &c. by the Rev. HENRY JOHN TODD. London, RIVINGTON, 1818, octavo.

"both in matters of faith and worship, and "to establish unity in the Church of "England;" which being agreed upon in convocation, were approved, confirmed, and ordered to be published by the royal authority. These articles, constitute the holy scriptures, and the ancient creeds, the standard of faith and doctrine. They state and explain the foundations of belief, and the terms of covenant and grace. The three sacraments, Baptism, Penance, and the Eucharist, are alone enjoined, instead of the seven imposed by the Romish church. The honouring or worshipping of angels is condemned; and the notions respecting purgatory are corrected. Auricular confession and the corporal presence are left untouched; and justification is declared to signify the remission of sins, and a perfect renovation of nature in CHRIST. In the same year also, with the publication of "the "Articles," appeared a series of *Injunctions*, (framed, as is supposed, by Archbishop CRANMER) the object of which was

to correct the abuses and corruptions of the clerical character, and to extinguish certain superstitious notions, rites, and practices, that still infected both clergy and laity.

The ensuing year, 1537, was marked by fresh endeavours of the reformers to accomplish their great and salutary work. CRANMER, LATIMER, and other prelates, (nominated as a committee for that and other purposes, by the convocation held in 1536,) drew up and published a compendium of religious instruction called "*the* "*Institution of a Christen Man, conteyn-*" *yng the Exposytion or Interpretation of* "*the Commune Crede, of the Seven Sacra-*" *mentes, of the Ten Commandements, and* "*of the Pater Noster, and the Ave Maria,* "*Justyfication, and Purgatory.*" This treatise, consisting of rules of faith and practice, (having been revised and corrected by the King, and again reviewed by CRANMER, in 1540,) continued to be in general request and use till the year 1543; when it was superseded by an enlarged and

improved edition of the same work, altered, however, in matter and arrangement, and bearing the new title of "A necessary "Doctrine and Erudition for any Christian "Man, set forth by the King's Majesty of "England,* &c." It was called the "King's Book," and designed for a standard of Christian belief, and contained the following articles or treatises:—"The de- "claration of faith. The articles of our "belief, called the Creed. The seven sa- "craments. The ten commandments of "ALMIGHTY GOD. Our LORD's Prayer, "called the *Pater Noster*. The salutation

* In the preface to this book (which was written by the king) mention is made of the restriction that at this time was laid upon certain descriptions of his subjects, with respect to *reading* the holy scriptures. "Conso- "nant whereunto, (says he,) the politic law of our realm "hath now restrained it from a great many, esteeming "it sufficient for those so restrained to hear and truly "bear away the doctrine of scripture taught by the "preachers," &c. The prohibition to which this alludes forbade the *public reading* of the Bible to women, artificers, and apprentices entirely; and enjoined that *none* should have that privilege, unless they had previously obtained the royal licence for that purpose.

" of the angel, called the Ave Maria. An " article of free-will. An article of justi- " fication. An article of good works. Of " prayer for souls departed." In the year following the publication of this book, another step was made in the progress of reformation, as well as a small advance in the introduction of a *national liturgy;* namely, the printing and circulating of a *form of procession*, drawn up in the English tongue, entitled " An exhortation to prayer, " thought meet by his Majesty and his " clergy to be read to the people; also a " litany with suffrages, to be said or sung " in time of the processions."*

Flattering, however, as this and other circumstances of HENRY'S conduct might be to the prospects of the reformers, yet the cruel caprice, and childish inconsistency of his disposition were perpetually interrupting the progress of the work; and dictated such proceedings towards the close of his reign,

* NEALE'S Hist. Purit. vol. i. p. 35. BURNET'S Hist. Ref. vol. i. p. 331.

as threatened the most serious injury to the interests of religion. Indeed, after he had effected his first and principal objects, a separation from the Church of Rome, and the assumption of the supremacy into his own hands, which he seems to have pursued with the utmost consistency and zeal; it appears that his services towards a reformation of religion were rather accidental and capricious, than steady and uniform, and resulted more from humour than from principle. Advances towards a purer faith, or retrogressions into the corruptions of Popery, fluctuated with the ebbs and flows of royal favour; and according as CRANMER and CROMWELL, LATIMER and SHAXTON, and other friends of the Reformation, were more or less in the confidence of the King, in the same degree was his supremacy exerted to promote or discountenance their cause. Hence it happened, that almost at the same time when he was issuing injunctions to his clergy to purify the belief of the people, and correct their superstitious

notions, he was burning the *Sacramentaries*, or those who denied the corporal presence of CHRIST in the Eucharist; and whilst he granted permission to all his subjects to read the new translation of the Bible without controul, and ordained that a copy of it should be set up publicly in every church in England for the perusal of the laity, he almost at the same moment passed that dreadful act against the Reformation, which from its severity has been well denominated the *Bloody Statute*, or the *Whip with six thongs*. This act denounced the punishment of burning, without abjuration, with forfeiture of all real and personal estate to the King, against any who should speak, preach, or write adversely to the first of the six articles asserted in the act; and death without benefit of clergy to any who should preach or obstinately dispute against the other five.—The articles were these:

1. "That in the sacrament of the altar, "after the consecration, there remains no "substance of bread and wine, but under

"these forms, the natural body and blood "of CHRIST is present.

2. "That communion in both kinds is "not necessary to salvation to all persons "by the law of GOD, but that both the "flesh and blood of CHRIST are together in "each of the kinds.

3. "That priests may not marry by the "law of GOD.

4. "That vows of chastity ought to be "observed by the law of GOD.

5. "That private masses ought to be con- "tinued, which as it is agreeable to GOD's "law, so men receive great benefit by them.

6. "That auricular confession is expe- "dient and necessary, and ought to be "retained in the church."

By an act, also, which he passed in the thirty-fifth year of his reign, he almost led the people back again into the darkest ages and wildest superstitions of Popery. It enacts that "recourse must be had to the "Catholic and Apostolic Church for the "decision of controversies; and therefore

" all books of the Old and New Testament
" in English, being of Tyndal's false transla-
" tion, or comprising any matter of Christ-
" ian religion, articles of faith, or holy scrip-
" ture, contrary to the doctrine set forth by
" the King [in the six articles] 1540, or
" to be set forth by the King, shall be abo-
" lished. No person shall sing or rhyme
" contrary to the said doctrine. No person
" shall retain any English books or writings
" against the holy and blessed sacrament of
" the altar, or other books abolished by the
" King's proclamation. There shall be no
" annotations or preambles in Bibles or
" New Testaments in English. *The Bible*
" *shall not be read in English in any*
" *church. No women, or artificers, ap-*
" *prentices, journeymen, servingmen, hus-*
" *bandmen, or labourers, shall read the New*
" *Testament in English.* Nothing shall be
" taught or maintained contrary to the King's
" instructions. If any spiritual person shall
" be convicted of preaching or maintaining
" any thing contrary to the King's instruc-

"tions already made, or hereafter to be made,
"he shall for the first offence recant, for the
"second bear a fagot, and for the third
"be burnt."*

But notwithstanding these unexpected checks to the progress of the Reformation, which thus arose from the fickleness and impetuosity of the king, and the bigotry and malice of the Popish party; yet it must be allowed, that great advances towards its establishment were made during this reign, and that much of the good which had been effected in the early part remained at its close; the word of GOD was in the hands of the people;† and the *King's*

* NEALE's Hist. Purit. vol. i. p. 36.

† "It was wonderful," says STRYPE, "to see with "what joy this book of GOD was received, not only "among the more learned, and those who were noted "lovers of the Reformation, but generally all over "England, among all the common people; and wit "what greediness GOD's word was read, and what re-"sort there was to the places appointed for reading it. "Every one that could bought the book, and busily "read it, or heard it read; and many elderly learnt "to read on purpose." We are sorry to add, however, that the clergy in general did not second or encourage

*Primers,** the *Forms of Procession*, and the *Necessary Doctrine and Erudition*, &c. contained comparatively reasonable and purified forms of religious services, in the vulgar tongue of the country, and consequently calculated for the use of all ranks and degrees of the community.

The providence of GOD having raised EDWARD VIth to the throne, (a prince who, though only nine years and four months old, was the wonder of his age for

the pious ardour of the people. They were very cold in the matter, and read the word of GOD so confusedly as not to be understood; exhorting their parishioners at the same time, notwithstanding the injunctions, "to do as they did in times past, and to live as "their fathers; the old fashion being best."—JOHNSON'S Hist. Eng. Transl. &c.

* Primers continued to be printed and circulated both in English and Latin to the close of HENRY'S reign. In the last year was one with this title: "The "Primer, set forth by the King's Majesty and his "Clergy, to be taught, learned, and read; and none other "to be used throughout all his dominions. Imprinted at "London, &c. by RICHARD GRAFTON, the 17th day of "August, 1546. Reprinted without any alteration." The "Bill assigned," at the end of the volume, gives the exclusive privilege and licence of printing the same to RICHARD GRAFTON and EDWARD WHITCHURCH.

piety and learning, for sagacity and application to business,) and spared the venerable CRANMER from the capricious fury of HENRY VIII., the work of religious reformation went happily forward. The persecution upon the six articles was stopped; the prisoners for the cause of religion were liberated; the exiles for conscience sake were recalled; soul-masses and obits were decried; and images were preached against and pulled down. For the use and information of the clergy, (few of whom were capable of composing a sermon,) the archbishop, assisted by other divines, drew up a book of homilies, a copy of which was left with every parish priest, together with a printed string of *Injunctions* from the king, consisting of the following articles:

The first enjoins the abolition and extirpation of the Bishop of Rome's usurped power in this kingdom; and the doing away the idea that images, relics, &c. can profit towards salvation.

2. That all deans, archdeacons, parsons, vicars, &c. shall preach a sermon at least every quarter of a year, wherein they shall "purely and sincerely declare the word of "GOD;" and reprobate all the practices of Romish superstition.

3. That they shall pull down all images in their parishes.

4. That every holiday they shall recite in the pulpit the Pater-noster, Creed, and the Ten Commandments.

5. That they shall charge masters and parents to instruct their children.

6. That they shall take care the sacraments be du'y administered.

7. That they shall provide a great English Bible within three months, and the paraphrase of ERASMUS in English, to be set up in their churches.

8. That they shall not haunt or resort to taverns, &c. nor play at dice, cards, &c.

9. That they shall in *confessions* every Lent examine every person that comes to them, in the Pater-noster, &c.

10. That they shall admit no man to preach, unless he be licensed.

11. That they shall openly recant all they had spoken in praise of pilgrimages, relics, &c.

12. That they shall present every man who is a letter of the word of GOD, or a supporter of the bishop of Rome.

13. That they shall keep a register for weddings, christenings, and burials.

14. That they shall (those who are not residents upon their benefices, and have 20l. per annum, or more) distribute a fortieth part of their annual income to their poor parishioners.

15. That they shall (provided they have preferment to the amount of 100l. per annum) give an exhibition to one scholar at the university, and another exhibition for every additional 100l. per annum.

16. That they shall bestow a fifth part of their income to repair their decayed mansions and chancels.

17. That they shall every quarter of a year read these injunctions to their parishioners.

18. That all persons shall duly pay their tithes.

19. That no person shall change the fasting-days, nor alter divine service, till it be otherwise ordered by the King's authority.

20. That every parson, &c. shall have and study, within three months, the New Testament in Latin and English, with the Paraphrase of Erasmus.

21. That in the time of high mass, the epistle and gospel shall be read in English, and not in Latin; and that on every Sunday and holiday the minister shall read a chapter of the New Testament in English, at matins, "immediately after the lessons;" and at evensong after Magnificat, one chapter of the Old Testament.

22. That in order to counteract despair in sick penitents, the parish priests shall "have always in readiness such comfort-

"able places and sentences of scripture "as do set forth the mercy, &c. of Al-"MIGHTY GOD."

23. That to prevent all further dispute about precedence in *procession*, and for more quietly hearing the prayers, &c. they shall not henceforth use any procession "about the church or church-yard, or other "place, but immediately before high mass "the priests with others of the choir shall "kneel in the midst of the church, and "sing or say plainly, and distinctly, the "litany, which is set forth in English, with "all the suffrages following." And in the time of the litany, of the high mass, &c. no person, without an urgent cause, shall depart out of the church; and that there shall be no knolling of bells during the time, except one bell before the sermon.

N.B. To understand this injunction, it is necessary to recollect that the litany used formerly to be recited by the priest and people in *procession*; that is, during a solemn and orderly walk

round the church, altars, or churchyard; and hence, in HENRY'S primers, the litany is called "the Common "Prayer of Procession."

24. That the Sabbath should be kept holy by all people; yet notwithstanding that all parsons, &c. shall teach their parishioners, that during the time of harvest they might labour upon "the holy and "festival days, and save that thing which "GOD hath sent."

25. That ministers shall prevent coming to the sacrament all such persons as were out of charity with their neighbours.

26. That every dean, archdeacon, &c. should preach twice a year at least within his jurisdiction.

27. That all ministers shall see the ceremonies of the church are not violated, nor superstitious practices carried on in their parishes.

28. That they shall destroy all shrines, &c. and provide a *pulpit*.

29. That they shall provide an alms-chest.

30. That they shall not be obliged to go to women in child-bed, except in dangerous sickness; nor to fetch any corpse, unless it be brought to the church-door.

31. That they shall avoid and prevent the sin of Simony.

32. That they shall read in their churches every Sunday one of the Homilies.

33. That no man shall despise the minister for lack of learning.

34. That all manner of persons which understand not the Latin tongue, shall pray upon none other Primer but upon that which was lately set forth in English by authority of King HENRY VIIIth; and those understanding the Latin, to use his Latin Primer.

35. That all chantry priests teach youth to read, write, &c.

36. That "when any sermon or homily "shall be had, the *prime* and *hours* shall "be omitted."—N. B. These were parts of the morning liturgy.

In addition to these services in the cause of the Reformation, CRANMER composed and published a catechism also for the instruction of children and young people; and wrote a discourse on the sacrament of the LORD's Supper. The Paraphrase of ERASMUS on the Gospels and Acts of the Apostles was likewise translated into English;* and Parliament enacted, that the

* Immediately on the accession of EDWARD VIth, the king issued an injunction that not only the whole English Bible should be placed in churches, but also that the Paraphrase of ERASMUS, to the end of the four Evangelists, in English, should accompany it. It was also ordered, that the epistle and gospel of the mass should be read in English; and that on every Sunday and holiday one chapter of the New Testament in English should be plainly and distinctly read at matins, and one chapter of the Old Testament at evening. Afterwards, when the Book of Common Prayer was printed, (at the beginning of the year 1549,) a practice was enjoined that nearly resembles the present one; viz. that after reading the psalms in order at morning and evening prayer, two lessons, the first from the Old Testament, and the second from the New, should be read loudly and distinctly. During this short reign, which included only seven years and about five months, no less than eleven impressions of the whole English Bible, six of the New Testament, and one of the whole New Testament paraphrased by ERASMUS,

holy communion should be received by the laity in both kinds, and that "a new office" should be prepared, accommodated to this rational ordinance. This was forthwith drawn up by a committee of prelates, (nominated for the purpose,) and copies of it were transmitted to the bishops on the 13th of March, 1547, to be circulated through their respective dioceses, in order that they might be publicly adopted in all the congregations of reformed christians at the following Easter. A greater work, however, remained to be executed,—that of preparing *a national liturgy*, or form of public prayer for the general use of the English church. We have seen above, that some steps had already been taken for providing the people with intelligible religious services, by the publication of *the King's Primer*, *the Form of Procession*, and *the Necessary Doctrine and Erudition for any*

and translated into English, were published; so earnestly did our pious Reformers labour in the godlike work in which they had engaged.

Christian Man; but these did not amount to the establishment of a general and uniform liturgy, nor were they attended with any compulsory injunction to ensure their exclusive use. Much had hitherto been left to the discretion of the officiating clergy, who, in the performance of public worship, seem either to have continued the use of the Popish services, without making any alteration in them, or to have adopted only partially the new ones prepared by the reformers.* A committee, therefore, was appointed to draw up in English a book of services for the general use of the church; which consisted of Archbishop CRANMER; THOMAS GOODRICH, bishop of Ely; HENRY HOLBEACH, alias RANDES, bishop of Lincoln; GEORGE DAY, bishop of Chichester;

* This arose from the circumstance of most of the incumbents being either *ci-devant* monks or friars, with whom HENRY had supplied the benefices as fast as they became vacant; in order to make them some amends for having turned them out of their monasteries. It cannot be wondered at that pastors of this description should have thrown every obstacle in the way of the Reformation.

JOHN SKIP, bishop of Hereford; THOMAS THIRLBY, bishop of Westminster; NICHOLAS RIDLEY, bishop of Rochester; Dr. WILLIAM MAY, dean of St. Paul's, London; Dr. JOHN TAYLOR, dean (afterwards bishop) of Lincoln; Dr. SIMON HEYNES, dean of Exeter; Dr. JOHN REDMAYNE, master of Trinity college in Cambridge; Dr. RICHARD COX, dean of Christchurch in Oxford; and Mr. THOMAS ROBERTSON, archdeacon of Leicester. These divines entered with such ardour upon this business,* and continued it with such per-

* The commissioners assembled in the month of May, 1548, and came immediately to the unanimous resolution, that, setting aside all prejudice, they would reject nothing of what was already done to their hand, merely through love of change; but only endeavour to restore the public ritual to the simplicity of the service of the primitive church, by abolishing the superstitious errors and ceremonies with which Popery had encumbered the worship of GOD. See the discourse "Of Ceremonies, why some be abolished, and some "retained," prefixed to the Book of Common Prayer. The commissioners, therefore, entered upon an examination of the Breviaries, Missals, and Rituals, in general use, as well as the book of offices; and scrupulously comparing them with ancient liturgies, and

severance, that in a few months they had prepared for public use all the offices for morning and evening prayer, for Sundays and holidays; as well as the forms for baptism, confirmation, matrimony, burial of the dead, &c. &c. The book being completed, it was by CRANMER presented to the young king, who received it with every mark of delight. Parliament immediately (viz. at the close of the year 1548) confirmed its authority, and enjoined its general use, under the title of *the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church; after the Use of the Church of England.* It is obvious, that the commissioners appointed for the

the ritual compositions of the early fathers, they adopted whatever had the authority of scripture, and the sanction of pure ecclesiastical antiquity on its side; and rejected whatever was contrary thereto, or which was in itself trifling, idle, or superstitious. Dr. BENNET has made a curious calculation of that proportion of our present offices which has been borrowed from Popish liturgies, and states it as not exceeding one fourteenth part.

above-mentioned purpose had been entrusted with a business of much difficulty and much delicacy. They had to reconcile the prejudices, and to satisfy the wishes, of parties, whose sentiments were the most discordant, and whose views were the most contradictory. They had to gratify the Protestants, and to sooth, and by these means gain over, the Catholics; and to accommodate the forms and services of the new liturgy to these wise, charitable, and praiseworthy ends. It is not, therefore, to be wondered at, that their liturgy, compiled under these circumstances, should have been deemed liable to exceptions by some of the more rigid friends of reformation, as savouring too much of the old superstitions. This we find to have been the case; objections were made, and CRANMER, in order to remove them, proposed a review of the work, and a correction of its errors, deficiencies, or superfluities.* Two learned divines

* It will be worth remembering, that GILBERTUS, a German, many years since, in a book of his, pre-

were accordingly appointed to this business; MARTIN BUCER, and PETER MARTYR, both natives of Germany, who by the archbishop's interest had been invited to England, and placed in situations of dignity and trust; BUCER in the divinity chair at Cambridge, and MARTYR in the similar professorship at Oxford. In the early part of the year 1551, these divines entered upon their work, and performed it much to the satisfaction of the archbishop; under whose sanction the alterations they had made

pounds our book of prayer for a sample of the forms of the ancient church; and for the purity of it, and thorough reformation, CRANMER procured King EDWARD'S Common Prayer Book to be translated into Latin, and sent it to BUCER, and required his judgment of it; who answered, that there was nothing in it but what was taken out of the Word of GOD, or which was not against it, commode acceptum, (being taken in a good sense.) Some things, indeed, (saith he,) quæ nisi quis, &c. (unless they be interpreted with candour, may seem not so agreeable to the Word of GOD, and which unquiet men may wrest unto matter of contention) as may be seen at large in BUCER'S Scripta Anglicana. Upon this occasion that Book of EDWARD'S was again surveyed, &c.—A View of the New Directory, &c. 3d edit. Oxford, 1646, p. 16.

were for the most part adopted in the new edition of the liturgy, which was published in the month of April, 1552, under the name of the *New Service*, and appointed by Parliament to be every where made use of, from the ensuing festival of All Saints. The alterations of most importance adopted in this new edition were as follow. The appointment of the *sentences*, *exhortation*, *confession*, and *absolution*, to be read at the beginning of the morning and evening services, which in the first Common Prayer Book began with the Lord's Prayer; the rejection of *prayers for souls departed*, both in the communion office, and in that for the burial of the dead; of the *invocation of the Holy Ghost*, in the consecration of the Eucharist; of the *prayer of oblation*, that followed it; of the *rubrick* that ordered water to be mixed with the sacramental wine; of the use of *oil in baptism*; and of the *unction* of the sick. Certain hymns also were introduced after the lessons; some occasional prayers at the end of

the litany were added, and different rubrics were inserted. The ten commandments were appointed to be read after the collect in the beginning of the communion service, and the short petition which follows each commandment was inserted. The *habits* of the officiating minister prescribed by the former book were, by the present one, ordered to be laid aside; and a rubric was added at the end of the communion service to explain the reason of *kneeling* at the sacrament.

But the labours of the reformers did not terminate here; for in the ensuing year the indefatigable CRANMER drew up a second catechism, under this title, "A short Cate-"chism, or plain Instruction, containing "the sum of Christian Learning." This was submitted to the examination of "cer-"tain bishops and other learned men," and being approved of by them, it was printed both in English and Latin, and published by the Royal Authority the 20th of May, A.D. 1553. An express injunction was at

the same time prefixed to it, addressed to all schoolmasters and teachers of youth, directing them truly and diligently to teach it in their schools, "immediately after the other brief catechism which had been already set forth."

Shortly after the publication of this last labour of the reformers in EDWARD's reign, the propitious career of the reformation was again checked by the death of the young king; and another cloud darkened the purified church, when the bigot MARY succeeded to the throne. The friends of true religion had now not only to regret the repeal of EDWARD's acts in favour of the reformation, but also to deplore the heavier misfortune of the loss of CRANMER, LATIMER, and RIDLEY, the active servants of GOD in the great cause, who fell victims to the bigotry of this bloody queen.* One of the

* The business of the reformation still went forward, even in opposition to all the influence and all the rage of MARY. The terrors of her persecution drove many of the reformers to Geneva; where they published, in 1557, an English New Testament, printed by CONRAD

first acts of MARY's reign was to prohibit all preaching without special licence. The restoration of BONNER, GARDINER, and other Popish bishops, to the sees of which they had been deprived, succeeded this step; and six weeks afterwards a bill passed, repealing all King EDWARD's laws about religion, and enacting, that after the ensuing 20th of December (1553) there should be no other form of divine service than what had been used in the last year of HENRY VIII. In consequence of these proceedings, Popery revived in all its rankness; the mass was set up in all places; all the exploded superstitions were again religiously asserted; the most trumpery ceremonies were again adopted; roods and images were erected in

BADIUS. With respect to this petition, a particular circumstance deserves remark; that it was the first in the English language which contained the distinction of verses by numerical figures, after the manner of ROB. STEPHENS's Greek Testament, published 1551. The difference between the two is this,—that STEPHENS's edition has the figures placed in the margin, whereas the Geneva editors prefixed their figures to the beginning of those subdivisions which we now call verses.

every church; and a long and venerable list of martyrs were led to the stake, who rejoiced in bearing this testimony to their faith.* It pleased GOD, however, that this hateful reign, which "ought to be transmitted down "to posterity in characters of blood," should not be extended beyond the term of five years. MARY died miserably on the 17th of November, 1558, and was succeeded by Queen ELIZABETH. With her accession

* The number of the martyrs in this reign, for the sake of the Protestant religion, amounted to two hundred and eighty-eight; viz. five bishops, (among whom were CRANMER and LATIMER,) twenty-one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, labourers, and servants; fifty-five women, and four children; eleven other persons of different descriptions, besides many that died of famine in sundry prisons.—STRYPE's Memor. vol. iii. 291. As the people had been accustomed to the services of the church, in the vernacular tongue, MARY did not think it politic to prohibit the indulgence of an English translation of the Romish ritual, and therefore published a Primer in English and Latin, for the public use. One of them is now before me; its title is, "The Primer in "English and Latin, set out along after the use of "Sarum; with many godly and devout prayers, as it "appeareth in the table. Imprinted at London, by "JOHN KINGSTON and HENRY SUTTON, 1557. Cum "privilegio ad imprimendum solum."

the hopes of the Protestants again revived, and happily they were not deceived in their expectations of the Reformation being fully and finally settled under her auspices; for though her proceedings in this respect were very cautious and deliberate, yet they terminated at length in the solid establishment of Protestantism through her dominions. By the advice and assistance of her confidential counsellors, CECIL, BACON, and SMITH, MARY'S act of repeal was reversed; and measures were taken, and commissioners appointed, for another review of EDWARD'S Book of Common Prayer. The commissioners were, Dr. PARKER, afterwards archbishop of Canterbury; Dr. GUEST, dean of Canterbury; Dr. COX and Dr. MAY, (commissioners for a similar purpose in EDWARD'S time;) Dr. GRINDAL, bishop of London; Dr. SANDYS, afterwards bishop of Worcester; Dr. WHITEHEAD; Dr. BILL; and Dr. PILKINGTON, afterwards bishop of Durham. These learned and pious men commenced their task in De-

cember, 1558, and completed it in the ensuing April, when Parliament ratified the review,* with one amendment only, that of enjoining the communicants to *kneel*, instead of standing, when they received the elements of bread and wine. With this amendment the new book was commanded to be received into public use on the festival of St. John the Baptist, 1559. Amongst some other alterations of a trifling or verbal nature, the following were suggested by the commissioners, and adopted in the Book of Common Prayer now under consideration. The place in which the morning and evening service should be read (which hitherto had been the chancel) was left to the appointment of the ordinary. Proper *first* lessons were now appointed for Sundays; for hitherto those for the day of the month had

* The title of the Act is, "An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments;" it is prefixed to the larger editions of the Prayer Book.

been regularly used on the LORD's day.* The very harsh and objectionable deprecation in the litany was omitted: "From the "tyranny of the Bishop of Rome, and all "his detestable enormities, good LORD "deliver us." The intercessions for the Queen were incorporated into the same service; and towards the conclusion of it, "a "prayer for the Queen's Majesty" was introduced; together with that for "the "Clergy and people;" and the beautiful collect which commences with these words, "O GOD, whose nature and property is, "ever to have mercy and forgive." The

* Shortly after this arrangement, Archbishop PARKER undertook to settle the calendar, and the order of the lessons to be read throughout the year; having procured letters under the great seal, as one of the commissioners, to authorize this step. Before this time it was left to the discretion of the minister to change the chapters that were to be read in their regular course, for others which were thought by him to be more edifying; and even after this review the bishops recommended the practice. For in the preface to the second book of homilies, published in the year 1564, we find a serious admonition to all ministers ecclesiastical, to be diligent and faithful in their bi

habits of the officiating ministers, enjoined by the first book of King Edward, and prohibited by the second, were ordered again to be adopted. The rubric which was added at the conclusion of the communion service in the second book of King EDWARD VIth, denying CHRIST's *corporal* and *real* presence in the holy sacrament, was now left out; and in order still further to conciliate the Roman Catholics, and unite the nation in one faith and mode of worship, the royal injunctions expressly commanded, that the sacramental bread, which the rubric only enjoined to be of the finest wheaten flour, should be made of a *round form*, similar in

functions; in which, amongst other instructions, the following remarkable one occurs: "If one or other "chapter of the Old Testament falls in order to be "read on Sundays or on holidays, it shall be well done "to spend your time to consider well of some other "chapter in the New Testament of more edification, "for which it may be changed." This liberty, however, was not long permitted; although the *admonition* being never *legally* reversed, ABBOT was of opinion that it continued in force in his time.—Life of PARKER, p. 84. STRYPE's Annals, p. 17.

shape to the *wafer* used in the Romish mass.*

Thus settled, with wise accommodations to all parties,† the liturgy was universally

* The editions of the Holy Scriptures in English, published during the reign of ELIZABETH, were as follow:—*The Psalms*, with marginal notes, and a dedication to the Queen, by the exiles at Geneva, A.D. 1559. *The Geneva Bible*, an edition in quarto, printed at Geneva, by ROWLAND HARTE, and published A.D. 1560; and translated by Bishop COVERDALE, ANTHONY GELBY, WILLIAM WHITTINGHAM, CHRISTOPHER WOODMAN, THOMAS SAMSON, THOMAS COLE, JOHN KNOX, JOHN BODLEIGH, and JOHN BULLAM. BEZA and CALVIN also were occasionally consulted. Of this edition there were above thirty impressions in folio, quarto, or octavo, from the year 1560 to 1616. *The Bishops' Bible*, published 1568, under the auspices of Archbishop PARKER, and receiving its name from the majority of its translators being prelates: the editions of it were entirely in folio and quarto, with the exception of one octavo edition. An edition of the *New Testament*, translated into English by the Romanists at Rheims, and published in quarto in 1582. In the convocation of the province of Canterbury, which met April 3, 1571, a canon was made, enjoining the churchwardens to see that the Holy Bible be in every church, "in the largest volume, (if it might conveniently be,) such as was lately imprinted in London."—LEWIS.

† The Roman Catholics were so satisfied with this arrangement of our ritual, that many of them joined

adopted throughout the country, and continued to be generally used till the accession of JAMES I.; when the *Puritans*,* who had long secretly disliked the service, government, and discipline of the church, as re-

in communion with the established church; and continued their conformity to it upwards of ten years. The Pope also would have sanctioned it, and allowed the sacrament in both kinds, if the Queen would have acknowledged his supremacy.—Foxes and Firebrands, part 3, p. 18.

* When the exiles (who had absented themselves on account of their religion during MARY'S reign) returned to England on ELIZABETH'S accession, each party were for advancing the Reformation according to their own standard. "The Queen, with those who had "weathered the storm at home, were only for restoring "King EDWARD'S Liturgy; but the majority of the "exiles were for the worship and discipline of the fo-"reign churches, and refused to comply with the old "establishment, declaiming loudly against the Popish "habits and ceremonies. The new bishops, most of "whom had been their companions abroad, endea-"voured to soften them for the present, declaring they "would use all their interests at court to make them "easy in a little time. The Queen also connived at "their non-conformity, till her government was settled; "but then declared roundly, that she had fixed her "standard, and would have all her subjects conform "to it; upon which the bishops stiffened in their be-"haviour, explained away their promises, and became

taining (in their opinion) too many of the characteristics, and too much of the form, of popery, openly expressed their opinion, and petitioned the King for a reform of the alleged abuses of the establishment. To gratify this powerful body with an apparent attention to their wishes, (though nothing was further from the thoughts of JAMES

" too severe against their dissenting brethren. In the " year 1564, their lordships began to shew their autho- " rity, by urging the clergy of their several dioceses " to subscribe the *liturgy, ceremonies, and discipline of* " *the church*; when those that refused were first called " *Puritans*, a name of reproach derived from the *Ca-* " *thari*, or *Puritani*, of the third century after CHRIST, " but proper enough to express their desires of a more " pure form of worship and discipline in the church. " When the doctrines of ARMINIUS took place in the " latter end of the reign of JAMES I. those that adhered " to CALVIN's explication of the five disputed points, " were called *doctrinal* Puritans; and at length (says " Mr. FULLER) the name was employed to stigmatize " all those who endeavoured in their devotions to " accompany the minister with a pure heart, and who " were remarkably holy in their conversations. *A pu-* " *ritan*, therefore, *was a man of severe morals, a Calvinist* " *in doctrine, and a non-conformist to the ceremonies and* " *discipline of the church*, though they did not totally " separate from it."—NEALE's Hist. Purit. vol. i. pre- face, p. vii.

than any innovation on the settled constitution of the church,) the English monarch appointed a solemn conference to be held between a certain number of prelates and divines of the Establishment on the one side, and the leaders of the dissenters on the other; in which the objections of the latter were to be stated, discussed, and finally adopted or rejected.* The con-

* Dr. WARNER, with great probability, imagines, that what in some measure induced JAMES to appoint the Hampton-Court conference, of which he made himself moderator, was, that he might give his new subjects a specimen of his talents for disputation; for of these he was always fond, and greatly conceited.—Eccl. Hist. vol. i. p. 478. Dr. BARLOW, one of the Episcopalians, published an account of this conference; which continued three days, viz. Jan. 14th, 16th, and 18th; and although he studiously endeavours throughout the treatise to exalt the sagacity and intellect of JAMES in the opinion of his readers, yet it cannot be denied, that we rise up from the perusal of it with a thorough contempt of the royal pedant, for his affectation of learning, his insufferable vanity, his excessive peevishness, and his propensity to low humour and vulgar conceit. The following extract is a specimen of the wit he displayed on this occasion. In answer to some exceptions urged by Dr. REYNOLDS, his Majesty observed, that "a Scot-"tish presbytery as well agreeth with a monarchy, as "GOD and the devil. Then Jack, and Tom, and Will,

ference was held at the palace of Hampton-court, where JAMES attended in person, and entered deeply into the argument in behalf of the Establishment.* The meet-

" and Dick shall meet, and at their pleasures censures " me and my council, and all our proceedings. Then " Will shall stand up and say, It must be thus; then " Dick shall reply, and say, Nay, marry but we will " have it thus. And therefore, here I must once rei- " terate my former speech, *Le Roi s'avisera.* Stay, I " pray you, for one seven years, before you demand that " of me; and if then you find me pursy and fat, and " my wind-pipes stuffed, I will perhaps hearken to you; " for let that government be once up, I am sure I shall " be kept in breath; then shall we all of us have work " enough; both our hands full. But, Dr. REYNOLDS, " till you find I grow lazy, let that alone."—Phœnix, vol. i. p. 168.

* On the second day of this conference, Dr. REYNOLDS, the speaker of the Puritans, moved his Majesty that a new translation of the Bible might be undertaken. The King answered Dr. R. that he had never yet seen a Bible well translated into English, though he considered the Geneva translation as the worst. He therefore wished that the most learned men in both the universities would undertake the work. In the year 1604, JAMES followed up this declaration by commissioning fifty-four men of learning, belonging to the universities and other places, to confer together, in order to make a new translation of the Bible. Such of them as survived the commencement of the work were divided

ing broke up, as may naturally be imagined, without a single concession being apparently made to the Puritans; though from the charges brought forward by them in the course of the argument, it was deemed prudent to have another translation of the Bible prepared, and to adopt the following alterations in the liturgy; in the rubric prefixed to the absolution, the words "or "remission of sins" were added, as expla-

into six classes. Ten were to meet in Westminster, and to translate from the Pentateuch to the end of the second book of Kings. Eight, assembled at Cambridge, were to finish the rest of the historical books, and the Hugiographia. At Oxford, seven were to undertake the four greater Prophets, with the Lamentations of JEREMIAH, and the twelve minor Prophets. The Epistles of St. PAUL, and the remaining canonical epistles, were allotted to another company of seven at Westminster. Another company of eight at Oxford were to translate the four Gospels, the Acts of the Apostles, and the Apocalypse. Lastly, another company of seven at Cambridge had assigned to them the Apocrypha, including the Prayer of Manasseh. Almost three years were employed in this translation, which was begun in the spring of 1607. The Bible was published in 1613, with a dedication to JAMES, and a learned preface. It was called King JAMES's Bible; sanctioned by Act of Parliament; and has ever since been the authorised version for public and general use.

natory; a collect was introduced into the morning and evening prayer for the royal family; forms of thanksgiving for various particular blessings were very judiciously inserted immediately after the litany; the words "lawful minister" were incorporated in the rubric in the beginning of the office for *private baptism*, in order to prevent a practice, till then common, of midwives, physicians, and laymen baptizing infants; the title of the office of confirmation was enlarged, and made more explicit than before; and in the catechism all the questions and answers were added, which now succeed the paraphrastic explanation of the LORD's prayer.

When, in the succeeding reign, the throne was overturned, and the form of civil government entirely changed, the church also experienced a similar fate; the hierarchy was broken down, and the *liturgy** laid aside.

* On the 12th of October, 1643, (after the breach between the King and Parliament had become incurable) an order was sent to the *Assembly of Divines* from the

But that Providence, which, since the Reformation, had watched with a peculiar care over the beautiful structure of our ecclesiastical government, and the pure system of our church discipline, would not entirely "give them up a prey to their enemies' "teeth," nor long suffer the triumph of fanaticism and infatuation, over spiritual and reasonable worship. On the restoration of CHARLES the second, the church was re-established; the nine bishops who had weathered the storm of fanatical fury, re-

Lords and Commons assembled in Parliament, for them to arrange "a form of *Church discipline and government* "agreeable to GOD's holy word, instead of the then "present church government by archbishops, bishops, "&c. and to deliver their advice touching the same with "all convenient speed, to both Houses of Parliament." In consequence of this order, on the 17th of October a committee was nominated for the appointment of public offices in the church; for the old liturgy was already laid aside, and no substitute for it had as yet been ordained. They accordingly conferred together, agreed upon certain general heads for the direction of the minister in the discharge of his duties, and submitted them to Parliament, which established them by an ordinance dated 3d of January, 1644-5, under the title of "A Direc-"tory for Public Worship."—Neale's Hist. Pur. vol. iii. p. 143.

sumed their dignities, and all the other vacant sees were speedily filled up. It was not immediately, however, that the liturgy was again generally and formally adopted. Previously to CHARLES's return, he had published at Breda a declaration concerning liberty of conscience in matters of religion; in order to soften the animosities of the different parties, and to conciliate the Presbyterians, a large and formidable body. He had assured the leaders of that persuasion, "that he had no intention of "imposing hard conditions, or embarrassing their consciences; that he would "refer the matters they had mentioned to "the two Houses of Parliament, who were "the best judges of what indulgence or "toleration was necessary for the repose of "the kingdom." In consequence of this assurance, he issued on his restoration a declaration respecting ecclesiastical affairs, dated 25th of October, 1660, in which a promise was made that the liturgy should be reviewed by an equal number of divines of

both persuasions, and such alterations made in it as by the committee should be deemed proper and expedient. Accordingly on the 25th of March, 1661, letters patent issued from the crown, appointing forty-two commissioners, (twenty-one episcopalians and twenty-one dissenters, under the titles of principals and coadjutors,) "to "meet at the master's lodgings in the Savoy, "and to take into consideration the several "directions, rules, forms of prayer, and "things in the Common Prayer contained, "to revise the same, comparing them with "the most ancient liturgies; to advise upon "the exceptions and objections that might "be made; and, if occasion should re-"quire, to make such reasonable corrections "and amendments as they might judge "useful and expedient for giving satisfac-"tion to tender consciences, and restoring "unity; but avoiding all unnecessary ab-"breviations of the forms and liturgy so "long received in the Church of England."

The names of these commissioners, which included some of the most learned men in Europe, were as follows:

Episcopalians	*Presbyterians.*
Dr. FRUEN, Archbishop of York	Dr. REYNOLDS, Bishop of Norwich
Dr. SHELDON, Bishop of London	Dr. TUCKNEY
Dr. COSINS, Bishop of Durham	Dr. CONANT
Dr. WARNER, Bishop of Rochester	Dr. SPURSTON.
Dr. KING, Bishop of Chichester	Dr. WALLIS
Dr. HENCHMAN, Bishop of Sarum	Dr. MANTON
Dr. MORLEY, Bishop of Worcester	Mr. CALAMY
Dr. SANDERSON, Bishop of Lincoln	Mr. BAXTER
Dr. LANCY, Bishop of Peterborough	Mr. JACKSON
Dr. WALTON, Bishop of Chester	Mr. CROSS.
Dr. STERN, Bishop of Carlisle	Mr. CLARK
Dr. GAWDER, Bishop of Exeter	Mr. NEWCOMEN

Coadjutors.	*Coadjutors.*
Dr. EARLE, Dean of Westminster	Dr. HORTON
Dr. HEYLIN	Dr. JACOMB
Dr. HACKETT	Mr. BATES
Dr. BARWICK	Mr. COOPER
Dr. GUNNING	Dr. LIGHTFOOT
Dr. PEARSON	Dr. COLLINS
Dr. PEARCE	Dr. WOOLBRIDGE
Dr. SPARROW	Mr. RAWLINSON
Dr. THORNDIKE	Mr. DRAKE

Of these commissioners, the Dissenters produced exceptions against the liturgy, and the Episcopalians combated them; the

former displaying much acuteness and refinement in their argument, the latter evincing greater knowledge of the subject in question, and a larger fund of liturgical and general learning. Many requisitions were made by the one party, for altering, abridging, and omitting the various services of the church, some few reasonable and proper, but for the most part frivolous and unessential; whilst the other party, confounding the disposition of the Presbyterians to quarrel about trifles with such of their suggestions as were really just and wise, stiffly refused to make concessions which it might, perhaps, have been prudent in them to grant. New forms of liturgy, also, were prepared and presented by the Presbyterians, and one in particular from the pen of the celebrated RICHARD BAXTER, (a tame, insipid, and confused performance,) but these met with a deserved rejection. Having exhausted the subject in *writing*, the commissioners had recourse to personal conference, and the few days were spent by them in *viva*

voce argument. But the same dissimilarity of sentiment continued to prevail, and, on concluding the last day's debate, it was agreed upon by both parties, that the following notification should be transmitted to the king, as the *result* of the commissioners' labours: "that the church's welfare, unity, "and peace, and his Majesty's satisfaction, "were *ends* upon which they *all* agreed, but "as to the *means*, they could not come to "any harmony."

Although the requisitions of the Presbyterians were rejected, and their exceptions over-ruled, yet the church commissioners proposed for themselves a few alterations to be made in the rubrics and typography of the Prayer-Book; and some slight verbal changes to take place in the services. The convocation, also, which met to confirm their proceedings, adopted a few other additions and alterations; and thus settled, the book passed the convocation in May, 1661. In the ensuing September it was subscribed by the bishops and clergy; and,

having the act of uniformity prefixed, and the preface, beginning "It hath been the "wisdom, &c." it was ratified by Parliament in 1662. From this time the liturgy of the Church of England has not been altered. It then received the form in every respect in which it is now found in our *Book of Common Prayer*;

"The ascending pile
"Stood fixed her stately heighth,"

a model of simplicity and grace; of beauty and sublimity; claiming the prayers of all those who enjoy its use, that the Divine blessing may ever continue to watch over and preserve it; nor suffer even "the gates "of hell to prevail against it."

END OF VOL. I.

Printed by Richard Cruttwell,
St. James's-Street, Bath.

Miscellanies:

BY THE

REV. RICHARD WARNER,

RECTOR OF GREAT-CHALFIELD, WILTS;

Honorary Member of the Imperial Cæsarean Society of Natural History at Moscow; and of the Dutch Society of Sciences at Haarlem; Author of "Sermons on the Epistles and Gospels, &c." and of "Old Church of England Principles opposed to the New "Light, &c.;" and Editor of "the English Diatessaron, &c."

Collecta Undique.

IN TWO VOLUMES.—VOL. II.

PRINTED BY

RICHARD CRUTTWELL, ST. JAMES'S-STREET, BATH;

AND SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN,
PATER-NOSTER-ROW, LONDON.

1819.

CONTENTS

OF THE SECOND VOLUME.

PAGE.

The Story-Teller, with Anecdotes - - - - - 1

The Jokes of Hierocles: translated from the Greek 125

A Biographical Sketch of the late Rev. WILLIAM GILPIN, Vicar of Boldre, in a Letter to the Editors of **** **** - - - - - - - - - - 135

THE STORY-TELLER:

WITH ANECDOTES.

To the Editors of ***** *****.

GENTLEMEN, *Oct.* 20, 1814.

YOU judge rightly, in promising *anecdotes* as the materials of one of the dishes for your *bill of fare*. They may be compared, indeed, to those popular viands, called by the gods "ambrosial cates," but by vulgar mortals, a roasted leg of mutton, and boiled round of beef, which, the more frequently they are served up, the better are they esteemed. To explain the causes *why* anecdotes should be so unusually and permanently relished is not difficult. They, in the first place, gratify the chief and

esting man. I accordingly set seriously to work, in getting together a *stock in trade.* During an apprenticeship of a year and a half, my days were spent in hearing, and my nights in reading, stories and anecdotes. In the social hour, my Tympanum was ever on the stretch to catch something that would *do for my shop:* and during the solitary one, research was employed for fresh articles, or memory exercised to enable me to deliver to my customers those that were already *on hand*, with readiness and spirit. At length, my port-folio being swelled to its utmost extent; my common place-book, completely surcharged; and my recollection, filled even to overflowing; I determined *to commence business*, and *retail*, at proper times and opportunities, the *wares* which I had so long been collecting in the *wholesale* way. Nor were my expectations disappointed, or my labours thrown away. The character of a *most agreeable creature* rewarded my persevering industry; my society was coveted by the young and the

old, the grave and the gay; "what a fund "of anecdote he has," was my passport to every party; and "how incomparably he "tells a story," produced more invitations than I could possibly accept. Whenever I appeared, an eager expectation of a regale for *curiosity* marked every countenance; the curled smile, or the broad laugh, relaxed or convulsed the features at my bidding; and the emotions of wonder or terror were as easily excited by the exercise of my faculty, as the change of scene by the wand of an harlequin. But, *non rosa sine spinis*; all advantages have their attendant inconveniencies; disappointment treads closely on the heels of success; and mortification is generally the handmaid of triumph. It is true, my ambition was fully gratified by the popularity and celebrity which resulted from my powers of entertaining; but alas! my constitution was ruined by the means which I was compelled to adopt, in order to shew them off, and give them effect. The incessant routine of feasts, revels, and

parties, in which I was necessarily engaged; the frequently-recurring jovial evening, and midnight debauch, where my company was indispensable, made sad havoc in my health; and at length, by a sudden and unexpected blow, completely incapacitated me from a longer enjoyment of the celebrity to which I had attained. The circumstances of this misfortune were as follows: I had accepted an invitation to partake of a turtle at Alderman GUTTLE's, where we were all to eat a great deal, to drink [illegible], and be wondrous merry. The calipash and calipee smoked upon the table; every countenance was smiling, every eye glistening, and every heart jocund. I had just set the table in a roar, by an excellent story of an alderman, who had poisoned himself by mistaking a dish of toad-stools for champignons; and pluming myself upon my success, was conveying to my mouth a delicious morsel of green fat, when, suddenly, my spoon fell from my hand; my arm dropped by my side; the corner of

my mouth took a direction towards my eye; a giddiness seized my head; and I fell back into my chair. In short, Gentlemen, I was seized with that description of palsy, which they call hemiplege; and lost entirely, and for ever, the use of my left side. The servants conveyed me home; while the party (as I was afterwards informed) were so thunderstruck with the accident, that nearly half a minute elapsed, before they could resume the use of their knives and forks; nor was the gloom cast over my friends entirely removed, till each of them had tucked under his girdle a couple of bottles of the Alderman's best tawny port. Since this unhappy day, having been confined to my bed, and deprived of intelligible articulation, my talent of story-*telling* has, of course, lain dormant: But as I still retain the itch of communicating anecdote, have a large stock of them in my recollection, and escrutoire, and possess the free use of my right hand, I would willingly enjoy the pleasure, next in degree to that of narrating

stories *vivâ voce*, by conveying them to the public through the medium of pen, ink, and paper. Your publication appears to me to be a desirable vehicle for this purpose; and should *you* be as inclined to insert, as *I* am to communicate, your subsequent numbers shall never want a supply of original articles of this description, similar to those which are now transmitted to you by, Gentlemen,

Your obedient humble servant,

NARRATOR.

THE celebrated Dr. ***** forty years ago stood at the head of the Bath physicians; an eminence, to which his skill and success seemed to entitle him. His appetite for *fees*, however, was considered as rather too inordinate; an unfortunate propensity, which, in two or three instances, rendered him the subject of amusing joke. Colonel L****, one of his most constant patients, came regularly to Bath, at the

commencement of the season, for the advantage of its waters, in a gouty disorder, with which he had been afflicted for years. Dr. **** calling on his patient one morning, found him in a situation of great anguish and infirmity; with knees, feet, and hands, tortured with gout, and involved in swathes of flannel. The Doctor, after having administered all the comfort in his power, by relating the news of the day, and writing his customary *repetitum*, got up to take his leave and his fee. "You see, my dear "Doctor," said the patient, "what an "impotent wretch I am; not able to recom-"pense your good services, by getting at my "purse: do me the favour to put your hand "into my breeches pocket, and take out a "guinea: they are hanging on the chair, "by the side of the bed." The Doctor, rather shocked at the idea of *helping himself*, attempted a few words of unwilling excuse. "Oh! don't feel the least delicacy "on the occasion," said the patient, "you "know, my dear friend, it will not be the

" first time you have *picked my pocket.*" In a short time after this incident, disease triumphed over the efficacy of the Bath waters, and the skill of the physician, and poor Colonel L**** was reduced to the last extremity. The Doctor, during " the " dread suspense 'twixt life and death," continued regularly *paying* and *receiving*, viz. his visit and his fee, and reporting daily to the lamenting or expecting heir, "a-going, "a-going, and a-going." Symptoms of speedy dissolution now appeared; and having seen the patient in the morning, the Doctor pronounced, that before evening he would be no more. " However," said he, " I will " call again once more to-day, and take a " farewell look at my dear old friend." In the evening he knocked gently at the door. " Well, John, how is your master?" ' Alas! ' sir, he is gone. His eyes are closed; his ' jaw fallen, and his *hand clenched.*' " His " *hand clenched* did you say? Poor dear " man! thinking of his old friend to the " last. He expected me this evening, and

"no doubt it contains a fee. No! I will "not refuse this last testimony of his friend-"ship." The Doctor accordingly mounted to the chamber of the deceased, (who seems like VESPASIAN* to have died with a joke,) opened his hand, found, and pocketed the guinea; and retired, expressing his satisfaction that his worthy friend should have remembered him to the last.

The same celebrated practitioner was himself subject to severe indisposition. On an occasion of this kind, he requested his friend Dr. WOODWARD to come and prescribe for him. WOODWARD, who was fond of a joke, on entering the room, and seeing the sick man on the sopha, exclaimed, "what, the *great lion* prostrate." 'A truce 'with your jokes,' returned ****, 'I am 'very *seriously* ill.' "Well then, my friend *amoto ludo*, what have you taken to re-"move your indisposition?" 'Why, Doc-

* *Ut puto, Deus fio.* SUETON.

'tor, I have taken so and so.' "Very "good: and what effects have the medicines "produced?" 'None at all.' "None at "all: bless me, that is very extraordinary "indeed! You have always administered "them in similar cases yourself, I presume?" 'Yes.' "And never found them fail, I "take it?" 'No.' "Strange, that they "should be inefficacious now! Let me "consider a moment: oh, I have it. You "have made a sad *omission*, my dear friend. "You have not proceeded *secundum artem*, "for you forgot to give *yourself a fee*."

A short time after the late Dr. HURD had been translated into the see of Worcester, it was reported to him, that a clergyman in his diocese, the rector of Kidderminster, had turned his own wife out of doors, and received in her stead a woman of loose character, who presided at his table as the lawful mistress of the house. The Bishop, a man of great delicacy, and strict

morality, was exceedingly shocked at the information; and determined to remove so foul a stain on the character of the cloth, and the credit of his diocese. He accordingly ordered his horses one morning, and rode to the rectory in question. The servant rang at the gate, and delivered in his master's name. A moment afterwards, the Rev. Mr. **** appeared, paid his respects to the Bishop, expressed himself as highly honoured by the visit, and requested his Lordship to alight and walk in. Being seated in the parlour, after a short pause, the Bishop observed, that it gave him the greatest pain to be under the necessity of remonstrating with a gentleman and a clergyman, on such a subject as had occasioned his present call. "May I crave your Lord-"ship's pardon," said Mr. ***, interrupting him, "for a single moment?" and immediately rang the bell. The servant appeared, "JOHN," said Mr. ***, "the "Bishop of Worcester has some little matter "of business to communicate to me; stand

"there, and attend carefully to what is "said." The Bishop perceived in a moment the drift of this manœuvre; took his hat, ordered his horses, and returned. "And pray," said a friend of Mr. *** to him afterwards, "what could be your meaning in such extraordinary behaviour?" 'Why,' replied he, 'had the bishop charged 'me with either adultery, or looseness of 'living, I should have had a *witness*, and 'would have prosecuted him for *defamation*.'

The above anecdote will be an apology for those charges which have sometimes (though for the honour of the established priesthood but rarely) been alleged against our Prelates, of *unjustifiable lenity* towards beneficed ministers in their dioceses, who have degraded themselves, and polluted their cloth, by an impure and scandalous life. The law of the land, which can alone deprive a man of his freehold, (of the nature of which a living partakes,) requires, with equal wisdom and mercy, full *proof* of the *specific crime*, previously to the infliction

of the appropriate punishment; the difficulty of obtaining which, in cases like the above, is sufficiently obvious. While, on the other hand, the same law, by its jealous provisions against injury from libel and defamation, renders it highly dangerous to make a charge, *in any way*, against an individual, that might affect his life or his property, his fair fame, or probable success in the world. In instances, however, similar to that in question, where presumption of guilt amounts to *moral certainty*, though not to *legal evidence*, a *moral* means of punishment may still be resorted to. Let every good, and wise, and virtuous man discountenance and avoid the flagitious incumbent, *out of his ministry*; and he will soon be stripped, if not of his *living*, at least of his character, his influence, and power of injuring by his example: the obduracy of guilt will be melted by the sense of degradation; and, cut off from intercourse with all that is worthy, honourable, and respectable, he will be at length com-

pelled (if not to repent and reform) to hide his dishonoured head, and acknowledge, in cheerless solitude, with CAIN, "my pu-"nishment is greater than I can bear."

The late Stadtholder, during the early part of his residence in England, was one night at Drury-Lane Theatre with some of the Royal Family. The performance had not proceeded far, when he sank into one of his customary profound slumbers, without giving the least disturbance, either to the players or the audience. One of the younger Princes, (though not quite young enough for such a very boyish trick,) placing himself close behind the Stadtholder's chair, began snoring in the most audible manner; thus procuring to the sleeping potentate the reputation of making *more noise in public* than his *Serene* Highness would have willingly aspired to.

The same royal personage had a very extraordinary memory. He once asked the Rev. Dr. MACLAINE whether he could remember the names and succession of all the Roman Emperors? The Doctor answered, that he doubted whether he *could* recollect them all in their *regular order*. Upon this the Prince repeated the names of them all in exact succession. He then repeated the names of all the Roman Consuls, from the beginning to the end of the series; afterwards the names of all the Kings of France from CLOVIS downwards; all the Kings of Spain, Portugal, and many other similar lists. Dr. M. expressed much surprize that his Royal Highness could find time, among the many important objects of his situation, to store his memory so largely; but added, "that he had once before met with "an old man, whose memory in his youth "was still more wonderful than that of his "Serene Highness." The Prince eagerly asked, "what that man could do?" Dr.

M. told him, that the person in question had waited on the Greffier FAGEL, to display the extraordinary talent which he possessed; offering to give any proof of it that might be required. A newspaper was lying on the table; and he was requested to read it through, and then repeat it verbatim. He accordingly did so, not omitting a single syllable, running through the title, paragraphs, advertisements, and colophon, in regular succession. The Greffier FAGEL expressed unbounded astonishment at such a wonderful instance of recollection. "Oh," replied the man, "this is nothing. Shall I "now repeat the same backwards?" 'It is 'impossible,' returned the Greffier. "By "no means," said the other, "if you have "patience to hear it;" and without the least hesitation, he repeated every separate article, beginning at the colophon, and ending at the title.

When inferiors are introduced to Crowned Heads, the Royal personages generally put

some question to those introduced, probably of no great moment; but whatever it may be, an immediate *answer* is expected to be returned, the congruity of which is a matter of little importance. When Monsieur SILHOUETTE was to be introduced to LOUIS the 15th, he had prepared an elegant speech on the subject of finance; and being taken to the chamber of audience, waited impatiently for the arrival of his Majesty, whom he expected to see entering through the grand suite of apartments. On a sudden, however, the King popped into the room through a little private door, which SILHOUETTE had not observed, and as suddenly asked him, "whether the shelves of his "bookcases were gilt?" Poor SILHOUETTE was astonished, confounded, knew not *what* answer to make, and made *none*. LOUIS, after a moment's expectation of his reply, turned short round to the little door, disappeared, and was seen no more by Monsieur SILHOUETTE.

The Venetian Ambassador extricated himself much better, upon a similar occasion. When he was introduced to his present M——y, the K—g asked him, in a moment, "of how many persons the *council* "*of ten* at Venice consisted?" "Of forty, "Sire," replied the Ambassador with equal celerity; and his M——y retired, well satisfied with the information. The question, however, was by no means an absurd one; since the council at Venice, originally consisted of ten members, and *then* called the council of ten, had, at various periods, changed the number of its counsellors, and at the time when the question was asked, really consisted of 40 persons.

The late Dr. MOYES, philosophical lecturer, was accustomed to relate the following anecdote, when speaking of suspended animation. He knew all the family of the gentleman to whom it relates, very intimately, though not the gentleman himself; and had received this history from the

gentleman's own brother, whom Dr. MOYES met with in America. The person so recovered was at that time alive, but the Doctor did not know whether or not he still were so. It is sufficient, however, that he lived some years after his apparent death. The transaction was as follows:

"Shortly before the French Revolution, "an American gentleman resident in "France, after a sudden attack, apparently "died. At that time it was not easy to "obtain burial for protestants in consecrated "ground; the difficulty, however, was at "length gotten over, by a secret agreement "with the Monks of a neighbouring "Convent, who had promised to come at "dead of night to take away the body, and "inter it in their own chapel. The corpse "was accordingly laid out, and prepared for "sepulture; and a friend of the deceased "attended, to deliver it into the hands of "the Monks. This was thirty-six hours "after the gentleman had appeared to ex-"pire. Midnight was now arrived, but no

"Monks appeared; the friend waited in "expectation of them for a considerable "time; but finding that he waited in vain, he "at length determined to retire to his own "home. Before, however, he quitted the "remains, he wished to take a parting look "at his old and valued friend. He ap- "proached the coffin, and gently took hold "of one of his lifeless hands. To his utter "astonishment, he perceived a slight de- "gree of warmth in the limb; he then ap- "plied his hand to the other parts, and clearly "felt the same effect. Overjoyed at the "circumstance, he instantly called in some "attendants; ordered the body to be put "into bed, and kept warm; and every "method to be used for the restoration of "life. The endeavour was crowned with "success; and in a short time his friend "was restored to life and sense, and lived "for many years to relate the story of his "own resuscitation, and providential escape "from premature inhumation."

Dr. Moyes used, also, to relate another story, to prove the easy manner of dying by suffocation, in the instance of a young Scotsman, whom he knew, and who had put an end to his life in the following manner:

"One fine summer's evening, when he "was alone and unobserved, he went from "home with his Bible in his hands; he "directed his course to the fields, and "reached the side of a small brook, in "which he had been accustomed occasion-"ally to fish. Plucking a thorn from a "neighbouring bush, he stuck it into the "tenth chapter of Job, and placed the "book upon the bank. The brook was so "extremely shallow at the place where he "perpetrated the act of suicide, that its "waters could not even cover his head. "He had recourse, therefore, to this sin-"gular and ingenious contrivance to effect "his purpose. He placed his feet on the "bank, towards the flowing of the stream, "and his head with the mouth downwards "in the water; so that the water might

" run into his mouth, as it flowed down-
" wards. In this posture he was discovered
" the next day perfectly dead, but without
" the smallest mark of discomposure in his
" countenance or limbs. Here it is evident,
" that death was as instantaneous as that in
" Otaheite occasioned by binding a wet
" towel over the mouth and nose; for if
" the unfortunate young man had felt
" suffocation *approaching*, or had suffered
" any pain, he had only to lift his head
" from the water, or merely to turn his
" mouth from the stream, in order to give
" himself immediate relief."

The following recital (connected with the above subject) was communicated by the late Mrs. SHORT, of Bath, The circumstances of restoration from apparent death occurred to her own father, Mr. STONE, and were the following. The event took place in 1767, when Mr. STONE was staying at the house of a Mr. SEAMAN, in Charlestown, South Carolina, waiting the termination of a law-suit of considerable import-

tance to his family, and, of course, in a state of much anxiety. The night on which the event occurred, he had made an uncommonly hearty supper from toasted cheese, and being much fatigued, had retired early to bed. The next morning, his black servant went, as usual, into his chamber to call him; and found his master, to his astonishment and grief, apparently a lifeless corpse. Mr. SEAMAN, on being apprised of the circumstance, instantly dispatched a messenger for the best medical assistance. The Doctor soon arrived; but finding the body cold and stiff, and exhibiting every other symptom of extinguished life, he naturally conceived it to be entirely useless to attempt any means of restoring animation. He gave it as his opinion, that Mr. SEAMAN had expired shortly after he had gone to bed, and that no hopes of resuscitation remained. In consequence of this opinion, Mr. SEAMAN secured his friend's papers, money, &c.; sent for a person to make his coffin; and gave directions for his fu-

neral on the ensuing day: an expedition absolutely necessary in the hot climate of South-Carolina. The carpenter soon came, and having measured Mr. STONE, in the presence of Mr. SEAMAN, they retired together, the latter locking the apartment, and putting the key into his pocket. Early in the evening, the receptacle for the deceased was brought home, and Mr. SEAMAN attended, and accompanied the man to the chamber, to see his friend properly laid in it, and to bid him a last adieu. On approaching the corpse, his astonishment was not a little excited, to perceive the left hand and arm of Mr. STONE removed from the side where he had placed them, and stretched out in an horisontal position. Though conscious that he had prevented all access to the body, yet surprize so much overpowered him, that he hastily inquired whether any person had been in the room. On being answered in the negative, he took hold of the extended hand; and though the change of temperament (if any) was scarcely per-

ceptible, he of course determined that his friend should not be removed from the bed, till he had been again seen by the medical gentleman, who had attended in the morning. The Doctor came accordingly a second time; and, on examining the corpse, soon discovered and pointed out symptoms that manifested the presence of the vital principle. Proper means of restoring animation were instantly adopted. They were soon crowned with success. Mr. STONE was brought back to life, sense, and health; and after continuing abroad another year to finish his business, he returned to his wife and family in England. To them he of course related, circumstantially, the account of his providential escape; and when he came to that part of his narrative, (of which we had before received some imperfect particulars,) that he was *sensible*, at the time the man was measuring him, of the *purpose* for which he was doing it, and that he suffered extreme agitation and distress at the idea of being interred alive, though he had no

power to indicate his consciousness, I expressed my surprise, that this mental anguish did not convulse his frame, so as to exhibit marks of remaining life. To this he replied, "that he still retained, and ever should "retain, a perfect recollection of what his "feelings were upon the occasion; but as "they were rather such as are excited by "an imperfect dream, or an attack of the "night-mare, than those vivid ones, which "the mind experiences when its faculties "are alert and unimpaired, he conceived "they were not sufficiently *strong* to pro-"duce any great effect upon the muscular "system. He believed, however, the re-"moval of his arm was the consequence of "an imperfect struggle; though he certainly "could not have made the efforts which he "*imagined* himself to have done; such as "speaking to his friend, assuring him that "he was alive, and intreating his protection." Mr. Stone survived the event ten years.

During the late DAVID HARTLEY's residence at Paris, as plenipotentiary for negociating the American peace, with Dr. FRANKLIN, he was one night at the Opera. Lord CHESTERFIELD (whom he had engaged to sup with) and Mr. HARTLEY left the house together. Lord CHESTERFIELD's carriage being first, of course preceded Mr. HARTLEY's; but shortly after setting off, was driven by the coachman at a most furious rate through the streets, towards his Lordship's hotel. Mr. HARTLEY's coachman followed with equal speed, till, being spoken to by his master, he checked his horses, and drove deliberately to the place of engagement. On reaching it Mr. HARTLEY inquired the cause of the other coachman's expedition, and learned, that, shortly after quitting the Opera-House, he had driven over and killed a man, then set out at a full gallop, put down his master, and made off himself with all expedition, in order to avoid the punishment denounced by the laws, fo

thus depriving a fellow-creature of life—the *payment of five or six Louis d'ors!* Further inquiries informed Mr. HARTLEY, that the fines for breaking a man's leg or arm by such wantonness or carelessness on the part of a nobleman's coachman, were specifically settled; and that this mulct (the *thrimsa* of the Anglo-Saxons) was more or less, according to the *wheel* with which the injury had been inflicted; the penalty being larger on the *fore* than on the *hind* wheel; because the coachman might be supposed to know better what he was doing, and therefore bound to use more caution, if the accident happened in front. In those days the coachmen drove on without the slightest regard to foot passengers, or the least attention to their calling out to them to stop; and as there were no causeways, and little light in the streets of Paris, accidents of this description frequently happened there at night. Such was the boasted police, and the admirable regulations of the municipal law of the metropolis of France, under the old *regime!*

The late Lord SUFFOLK told DAVID HARTLEY, that the celebrated Lord CHATHAM had formerly said his son WILLIAM PITT would "ruin his country." On Mr. HARTLEY's relating the circumstance to Mr. COKE, of Norfolk, that gentleman replied, he *knew it to be true*, because he had heard the fact from the very person to whom his Lordship had made the speech. This person was General HODGSON. He had waited on Lord CHATHAM on some business, and found Mr. PITT, then quite a lad, in the room with his father. Being highly amused with the spirit of the boy, the General did not enter upon business while he continued with them; and, on his going out, remarked to his Lordship, that "he was a very fine "boy." 'Yes,' replied his Lordship, 'he 'certainly is. He has greater talents than 'I have. If he live he will be minister; 'and if he be minister, he will ruin the 'country.' It is scarcely necessary to remark, that there will be two *very different*

opinions, with respect to the accurate accomplishment of Lord CHATHAM's prediction. One party will consider Mr. PITT as the author of all the evils of which the nation has complained for this last quarter of a century; and the other as the enlightened and energetic statesman, grand in his views, comprehensive in his plans; sagacious, bold, and disinterested in the execution of them; the rock which stemmed the torrent of wild anarchy, and overflowing ambition; the emancipator of enthralled nations; and the saviour of the liberties of Europe.

The old Marquis of LANSDOWN (father of the present Marquis) was present at a conference between the K—g and Mr. PITT. They differed in opinion. His Majesty asked Mr. PITT a question, which he did not deign to answer. The K—g repeated his words, but Mr. PITT was still silent; and, on the interrogation being put a third time, Mr. PITT turned his back, and walked out

of the room! This circumstance was related by the Marquis to DAVID HARTLEY.

In the year 1761, on the King's birth-day, DAVID HARTLEY dined *tête-à-tête* at Hayes with the great Lord CHATHAM, who was confined to his house by indisposition. During their conversation on the political state of affairs, his Lordship said to Mr. HARTLEY, "Pray, sir, do you know what "this money is come for from France? I "know that there is a great deal arrived, and "that it is paid into the hands of such and "such bankers, (whom he named,) and "I know that it is not sent to buy into our "funds. Do you know what it is sent "for?" Not long after this, Dr. MUSGRAVE called upon Mr. HARTLEY, and told him, that he was lately returned from France, where he had heard such intelligence of money given to several English persons to purchase the peace; that he thought it his duty to inform the government of it, that

they might make such inquiries into the truth of the report, as their judgment suggested. He mentioned the person's name, who had told him that certain sums were given to Lord B.; to another Lord; and to a Lady, for the P—s of W—s. The Frenchman could not recollect the name of that *other* Lord; upon which MUSGRAVE endeavoured to assist his memory, by naming several successively. "Was it Lord SANDWICH?" 'No.' "Was it Lord CHATHAM?" 'No.' "Lord HOLLAND?" 'No.' At length, however, the Frenchman seemed suddenly to call to mind the person, and exclaimed, "Oh! now I recollect, it "was my Lord Fox." Having imparted all the information he had obtained to Mr. H. the Doctor asked him, if he would go and inform the Duke of Newcastle of it? Mr. HARTLEY consented, and communicated to the Duke Dr. MUSGRAVE's intelligence; and added, that the Doctor had recommended to the Duke to send for the Chevalier D'EON, from whom he might

obtain further information. "No," said the Duke, "that will never do; for D'Eon, "before he returns an answer, will go to "Lord Sandwich, and say, what will you "*give* me to say so and so?" When the persons were mentioned to the Duke, whom Musgrave had heard of as having taken the money, the Duke, after a moment's thought, said of Lord H. "why to be sure, "he's *rogue* enough, but, I think, not *fool* "enough, to take it:" a bon mot, which was repeated to Dr. Musgrave, and which he suffered to escape from him in the House of Commons, when he was examined there. The Doctor was an incautious, impetuous, and imprudent man: and said such keen, unexpected things on all sides, that every one was afraid of him. In the course of his examination before the House, one of the members said to him, "Perhaps the person who gave you this "information was a man of no credit or "character?" 'I don't know how that 'may be,' replied the Doctor; 'but this I

'know, that he was the particular friend of 'that noble Lord;" fixing his eye upon Lord BEAUCHAMP, the ambassador's son.

During the progress of the repeal of the Stamp Act, it was said by Lord BUTE, and his friends, that the K—g was against the repeal. Lord ROCKINGHAM asserted that his M——y had given his *full* approbation. This Lord STRANGE denied: on which Lord ROCKINGHAM said, "it is necessary, then, "that we should request an audience, that "we may be clearly informed what his "M——y's real sentiments are upon the "subject." The two noblemen, accordingly, applied for an audience, and were admitted to the royal closet. When they came out, Lord ROCKINGHAM remarked, "you now see I am authorised to say, that "his M——y approves of the measure." 'No,' replied Lord STRANGE, 'I do not 'see that by any means; though his M—y 'has *expressed* his approbation, I do not

'know that you are authorised to *say* so,'
"Nay, then," cried Lord R. "we must go
"in again." They returned immediately to the K—g, and Lord R. informed his M——y of the doubts entertained by Lord STRANGE; and requested permission to take down his M—y's words in writing. Having obtained leave, he wrote the following sentence: "His M——y has declared his ap-
"probation of the repeal of the Stamp Act." The K—g having read the lines, instantly took the pen, and wrote under them these words: "When I said this, the conversa-
"tion turned only on the *enforcement*, or
"the *repeal*. No *modification* was then
"suggested."

When Fox was in the ministry during the American war, and a plenipotentiary had been appointed to the American States, Fox asked the K—g, if it would be *agreeable* to him to receive an American minister in return. His M——y made a just and

proper answer, specifically adapted to the unfortunate situation of public affairs. "Mr. "Fox, the *phrase* of your question rather "surprises me. It cannot be *agreeable* to "me; but I can, and I do, *agree* to it." Fox himself related this anecdote to the late DAVID HARTLEY, acknowledging, that his own phrase *agreeable* was indeed unsuitable and inconsiderate; but that his M—y's answer was manly, frank, and noble.

The religious principles of the late CHARLES FOX have been frequently called in question, but without sufficient foundation; originating probably with free thinkers, who were desirous of sanctioning their own infidelity, by enlisting so superior a mind in their cause; or with political enemies, who thought to give the *coup de grace* to his reputation, by stamping his character with infidelity. His partiality for PALEY's writings, which he read with avidity, proves, at least, that he had a taste for arguments in

favour of Christianity. To this favourable symptom of the turn of his mind to subjects and discussions corroborative of our holy faith, may be added an article of his practice, which he communicated to a confidential friend; "that, from early infancy, "whenever he went to bed, whether early "or late, under the influence of wine, or "in his sober senses, he never omitted saying the LORD's Prayer."

The following curious instances of female presence of mind were related by Mrs. TREVOR to the late Duchess Dowager of Beaufort. One night, a lady retired to her chamber to go to bed; and having dismissed her female attendant, sat down for some time to a book, which was her common practice before she pressed her pillow. Having finished her reading, she undressed herself, and was just on the point of extinguishing her candle, when a man suddenly made his appearance from behind a screen,

which had hitherto concealed him, and exclaimed, "Stop, madam, I mean you no "injury; but I am in great distress, and I "must have money." The lady, with the utmost presence of mind and composure, gave him all the money which her pockets contained. He received it with great politeness, and only insisted, that she would give him her sacred word of honour not to disturb the family when he was gone. This she promised not to do, and kept her word.

Some years afterwards, being at a public place, she saw, to her great surprize, the same man, very genteelly dressed, and apparently upon a footing of intimacy with people of respectability. To compleat her astonishment, he addressed her; declared himself to be the man who had secreted himself in her apartment, and taken her money; and had never ceased to admire her courage, presence of mind, and honourable conduct towards him. That at the time of the robbery he was in very great distress, but had since become possessed by inheritance

of a very considerable fortune; which would be still more valuable to him, if he might have the honour of laying it at her feet. The lady, who had ever considered the gentleness and urbanity of the robber in a very romantic light, was affected by his candour; permitted his visits; accepted his offer; and at length became his wife.

A housemaid in Upper Grosvenor-street, who was inclined to take a draught of ale, after the family had retired to bed, glided silently into the cellar without a candle. As she was feeling about for the cask, the situation of which was not unknown to her, she put her hand upon something which she immediately perceived to be the head of a man. The girl, with an uncommon share of fortitude and good sense, forebore to cry out; but said in a tone of impatience, "Deuce take Betty, she is always putting "the *mops* in the way." She then went on to the cask, quietly drew her beer; retired from the cellar; fastened the door, and alarmed the house. The man was taken,

tried, and convicted ; and declared, before he quitted the court, that the maid was entirely indebted to her presence of mind for her life, for had she cried out, he *must* instantly have murdered her : but as he firmly believed she mistook his head for a mop, particularly as she had drawn the beer after she had felt it, he let her go away without injury, not apprehending that she could have given information of any one being in the cellar.

An extraordinary adventure.—Within the last five years a very respectable and gallant officer in the navy, having occasion to go from Portsmouth to Plymouth, *embarked* on board one of the public stages, which run constantly between these two celebrated sea-ports. As the evening of the first day's journey came on, he was seized with a violent paroxysm of fever. His head became agonized with pain; and his limbs shook with alternate fits of heat and cold. Finding, at length, that he was

totally incapable of proceeding to the place of his destination, he desired the coachman to put him down at the first public-house that should present itself. In a short time they reached a small village on the eastern borders of Devonshire, and the coach stopped at a little thatched cottage, which, by a broken sign that hung at the door, announced entertainment for man and horse. An old woman appeared at the door. "Can "you make up a bed for a poor sick gen- "tleman?" said the coachman. 'No!' replied the old woman, 'we have only 'enough for ourselves.' "For Heaven's "sake," interrupted the suffering patient, "do, my good mother, let me have some "place to lie down, for I believe I am "dying: I will give you any thing you shall "ask for your trouble." The beldame hesitated for a moment, and then said, if his honour would come in and wait for a quarter of an hour, she would try what she could do. The officer accordingly got out of the coach, and was placed in an arm-

chair by the fireside, while Goody went up stairs to prepare the bed. In about half an hour she again came down, and announced to the sick man, that all was ready. With much difficulty he ascended to the cock-loft, and, by the help of a rushlight, hastily pulling off his clothes, threw himself into the bed. It was clammy and cold: but overpowered with pain, he had not energy either to remonstrate against the circumstance, or to endeavour to remedy it. The old woman retired with the light, and he endeavoured to compose himself to sleep. All his efforts, however, were in vain: his head raged, his limbs became insufferably painful, and bed intolerable. He resolved, therefore, to dress himself, and walk about the room till morning. He felt about for his shoes, and putting his hand under the bed in search of them, it suddenly came in contact with something cold and damp, that impressed his mind with the idea of a *corpse*. Struck with horror at the circumstance, he sprang out of bed, and again thrusting his

hand under it, he caught hold of the *foot of a dead man.* Absolutely delirious with fever and terror, he began thundering with the *heel* of the corpse against the floor, till he had brought up his hostess with a light to his chamber. He now seized his pistols, and swore he would instantly blow her brains out, unless she explained to him the dreadful mystery before him. "Lord a' mercy upon me," said the terrified old hag, falling upon her knees; "don't ye, for GOD's sake, commit mur- "der. 'Tis only Billy Dobson the "pedlar; a' came here last night, and a' "died just as your honour got into the "house. I didn't teak him out of the "bed till a' was quite cold; and I'm sure "I put 'en away as carefully as I could, "that your honour might n't zee en. "Do ye, for the love of GOD, ha pity upon "me." It is needless to add, that the sick man quitted the house as soon as he could. The adventure shook his nerves for a few days, but carried off his fever.

Smuggling, it appears, is not an exclusive characteristic of the English nation. Our neighbours the French are *up to* all the tricks and artifices of the system, and play off upon John Bull a variety of impositions in the line of contraband trade. A short time after the restoration of intercourse between France and England, a countryman of ours who was travelling through the Netherlands and Flanders, on to Paris, made a purchase at Brussels of £100 worth of lace, which he intended to convey home, free of duty, as a present to his wife. According to the present regulations on the continent, a heavy impost is paid, at the frontier towns, on all articles of Flemish manufacture, which are brought from thence into France. Of this the gentleman was not aware; and of course when he reached the frontier town, his lace was seized by the officer of the customs. He tried every means to regain the packet from the harpy, but without success. He was given to understand that no compromise

could be made; and that the duty, which was a heavy one, must be paid. Unwilling to lose what he had already advanced, and at the same time exceedingly disinclined to pay a considerable additional sum for an article, which, after all, was of no essential importance, he was balancing in his mind whether he should relinquish or redeem it; when he received a packet from the custom-house containing the object of his anxiety; and a note, informing him, that the officer begged to return his lace, with an apology for having seized it; "for that, on a close "inspection, it was discovered that the "article was of *English* and not Brussels "manufacture; and therefore not liable to "the duty."

When Sir JOHN SINCLAIR moved in the House of Commons, in the year 1795, for a reward of £1000 to be granted to Mr. ELKINGTON, whom he stated to be *the best artist for draining the country;* Mr.

JEKYLL, who sat next to him, whispered in his ear, "you forget the King of Prussia, "and the Emperor of Germany; who have "shewn themselves infinitely more suc- "cessful artists for draining the country, "and have already been much better paid "for it."

Few persons are more remarkable for those sprightly conceits in conversation, which, by a strange misnomer, are called *good things*, than the Rev. S—D—Y SM—TH. An acquaintance of his some time since expressing his doubts, whether he would find a residence upon his country living altogether accordant to his taste, or rural pursuits suited to a man of London habits; the witty clerk replied, "You are "entirely mistaken, Sir, the situation is "precisely what I could wish. I have "always had a little *green spot* in my heart, "and ever looked forward with pleasure to "the *future in Ess.*"

POPE, in one of his lines, speaks of "a "scrivener, or a city knight." The former was ANTHONY DUNCOMBE, broker to JAMES II., employed by him to manage his money in the Funds, and to transmit the interest of it to him, while he was at St. Germain's. After the battle of the Boyne, JAMES wrote to DUNCOMBE to sell out all his stock, and to send him the whole of the amount, both principal and interest. DUNCOMBE immediately answered the poor King's letter; but only to inform him, that it was now become *treason* to correspond with him, and that their intercourse must from thenceforth be at an end. JAMES heard from him no more, and DUNCOMBE kept the principal and interest for his own use.

The late Duke of Bridgwater commonly resided at his house in Lancashire, in order to be near, and to superintend, his canals,

and navigation speculations. He was accustomed to rise early; to take a dish of chocolate in haste, generally standing; and then go out to his workmen, with whom he staid till nearly dinner-time. About a quarter before five he came in to dress, and exactly at five his dinner was upon the table. His usual companion at the table was Mr. GILBERT, his steward; and his regular potation was a bottle of wine. At nine he was accustomed to call for his coffee; after which he retired for a short time into another apartment, giving time for the table to be cleared, the windows opened, and the cloth laid for supper. This meal was brought up at ten o'clock; the Duke finished another bottle after it, and then retired to bed. Mr. GILBERT was almost his only guest, except a particular friend might be staying with him by special invitation. Lord THURLOW was one of these occasional visitors, as well as Mr. RIGBY, who sometimes stayed with his Grace for weeks together.

The Duke was a very shy man, and much disliked general society; and was either denied to morning visitors, or contrived to slip out of the way when any one called on him. The clergyman of his parish, Mr. KENYON, who had some particular business with him, respecting the tithe of the parish, had often tried to gain admittance to him, but in vain, being always told that his Grace was very busy, or was not at home. Determined, however, to have an interview with him, Mr. K. called at a very early hour in the morning, thinking he should be certain, by this plan, of finding the Duke at home. But still he was disappointed, the servant giving the customary answer, that his Grace was gone out. Mr. KENYON, fully assured that this was not the case, and steady to his point, loitered about the house, that he might catch its noble owner when he quitted it. In a short time he perceived his Grace slip out of a back door. Mr. K. did not shew himself, lest the Duke seeing him might slip in again, but kept his eye

upon him, till he saw him cross a field, and take the way to his navigation. He then walked hastily after the object of his pursuit; but not being able to conceal himself, was soon discovered by the Duke. His Grace, perceiving that he must be overtaken, instantly took to his heels: Mr. KENYON did the same. They both ran stoutly for some time, till the Duke seeing he had the worse of the course, turned aside, and jumped into a saw-pit. He was followed in a trice, into his place of refuge, by his pursuer, who immediately exclaimed, "Now, my Lord Duke, I have "you." His Grace burst into a fit of laughter, and the business of the tithe was quickly and amicably settled.

In one of the interesting MS. letters of the Dowager Lady POMFRET, (now in the possession of a lady of quality,) dated in June 1740, the writer speaks of a very mysterious family, who had then resided

about fifteen years at Windsor. This family consisted of a mother and two sons, one of whom was about 40 years of age, and the other much younger. Since the family had first entered into the house, no one had ever been seen to come out of it. The populace had broken the windows of the house; its inhabitants, however, had made no complaint, but patched them up with pieces of wood on the inside. Again they were broken, and again repaired, with patience, and in silence. On their first arrival at Windsor, the family had ordered some articles from a shop, which had not been paid for. The tradesman called repeatedly with his bill, and knocked at the door with due perseverance, but no one appeared to let him in. The tax-gatherers also applied for payment of their assessments, but could never gain admittance. Irritated at length by their ill-success, the latter applicants broke open the door, accompanied by the tradesman. No resistance was made to this forcible ingress; and both parties, on

entering, received their respective demands, but they were paid in perfect silence. The account of this extraordinary family here finishes, and no mention is made of them in the subsequent correspondence; but it is not impossible that, on the spot, some traditional information respecting them is still preserved, which might afford some further gratification to the curiosity which is naturally excited by so singular a recital.

Another little story occurring in the above-mentioned letters, relates to a gentleman in Suffolk, who was known to the writer of them. He had been educated in the best possible manner; was of a most amiable disposition; and heir to a considerable estate. On the decease of his father, he found his property so much encumbered, that instead of an annual rental of 4 or 5000l. per annum, not more than 450l. a-year remained clear; of which, (as it appeared to him,) he was equitably entitled to only 50l.

per annum. He accordingly relinquished 400l. a-year of the property, and retired into perfect solitude, determined to live upon the remaining 50l. per annum. He had long been known, however, to a good old Quaker, who entertained the highest regard for him, from the sweetness of his temper, and the excellence of his heart. This gentleman being on a journey in Yorkshire paid a visit to an old friend of his, who resided in that county; a man of large fortune, with a daughter, an only child, who was to inherit all his property. She was a beautiful and attractive young woman; and the Quaker could not avoid expressing his surprize that he had never heard of any treaty of marriage for the disposal of so valuable a prize. The father replied, that many matches had been proposed to him; but his daughter did not appear to approve of any of them, he had never pressed her in behalf of any particular gentleman, as he by no means wished to direct or fetter her inclinations. He wished her only to mar

an amiable man, and was perfectly indifferent about fortune; but hoped when she did fix, it would be upon some one who would consent to receive himself into the family circle, as it would break his heart to be separated from his MARY. The honest Quaker immediately conceived that his young Suffolk friend would exactly answer this description; and on his return from his journey, took an early opportunity of mentioning to the gentleman the circumstances of his visit, offering, at the same time, to introduce him immediately to the family in Yorkshire, that he might try his fortune with the lady. Unexpected objections, however, to the proposal were made by the young man. He thought it neither honourable nor delicate; his situation did not authorise him to look up to an heiress; nor could he endure the thought of being influenced by mercenary motives, to form a connexion which ought to have its only foundation in sentiment and esteem. The Quaker knew and respected the delicacy of his young friend's

mind; and therefore urged him no further on the subject. In the ensuing year, however, he was to make another journey into Yorkshire, and pay a second visit to his friend; and invited the young man to accompany him in a jaunt for a few weeks, on the plea of its being serviceable to his health and spirits. The invitation was accepted, and the parties set out on their expedition. As they were on their return from their tour, the Quaker proposed their spending a few days with an old friend of his, whose house lay in their way; to this his companion readily acceded. It was the residence of the fair one, whom the good Quaker had fixed on for his esteemed friend. The lady was fortunately at home with her father; and quickly made that impression upon the unsophisticated heart of the young visitor, which loveliness, united with simplicity and virtue, is so well calculated to produce. The partiality soon became mutual; and the old Quaker, exulting in the success of his plan, unfolded the whole of it to the

father. Already prepossessed in his guest's favour, the old gentleman encouraged the growing attachment: in due time his formal consent to the marriage was asked and obtained; the young pair were united; the bridegroom took up his residence in the house of his father-in-law, who lived harmoniously and peacefully with his children for many years; enjoying in their happiness the rich reward of his own good sense and proper feeling, in the disposal of his daughter.

Lady BELVEDERE, who died about 35 years ago, had been a very beautiful woman, but that was all her praise. In consequence of a criminal connexion between her and her husband's own brother, Mr. R., a much-spoken-of law-suit took place, by which Mr. R. was cast in very heavy damages. Being utterly unable to pay them, he was put in prison, where he continued for the remainder of his life. Notwithstanding all that had taken place, Mrs. R. was so much

attached to her husband, that she went into confinement with him, and remained with him till his death. Lady BELVEDERE, in the mean time, was shut up by her injured Lord in an old castle in the country, with a single servant to attend her, where she continued as long as his Lordship lived, a term of thirty-two years. Her chief amusement during this period of confinement was the adornment of her person, which she regularly dressed and decorated three times every day. When it was at length announced to her that her imprisonment was at an end by the death of her husband, her first care was directed to her person, to attire herself elegantly and becomingly, that she might make a striking and fashionable appearance, when she entered again into the world; forgetting that the charms which were wont to fascinate had long been flown for ever, and that the modes of *bon ton* had undergone many a vicissitude, since she had made one of its votaries. Full, however, of ideas of what had been the ornaments of

high life, she put on a crimson satin sacque, with a yellow satin petticoat, and a black lace short apron. She had some time previously cut off her fine hair; this she now attached to a scull-cap, frizzed it out to considerable extent, and adapted it to her head; and, to complete the magic of her appearance, she laid a thick stratum of *rouge* upon her cheeks, and spotted over her face with several becoming *patches*. On her arrival in Dublin, she wrote to all her surviving relations and friends, complaining of her hard treatment, as if she had been an innocent and injured woman, and claiming such a reception as injured innocence might demand:—a conduct to the last degree impolitic; as the cause of her confinement had been notorious at the time, and was well remembered by all who had then known her, and who still survived. Had she felt, or even affected, penitence, she would, probably, have been received and compassionated; and her long incarceration might have been regarded as a sort of

atonement for her former crime; but this unblushing assertion of innocence, in one whom all knew to have been highly guilty, excited universal disgust; and she found neither sympathy or notice. Irritated by this well-deserved neglect, she shortly afterwards quitted Ireland; came to England; took a house at Inglefield Green; and died, after a residence there of a few years.

The old Lady CATHCART was a very harmless *antique*, with no foible but extreme *folly*, which prompted her, when she was far advanced in years, to take for her third husband a MR. MACQUIRE, a tall, handsome Irishman, young enough to have been her son. This gentleman married her, as may be supposed, for her *jointure*; but not caring to be troubled with the incumbrance attached to it, he carried his bride, shortly after the marriage ceremony, to an old family seat, situated in the midst of a park, in the county of Westmeath, in

Ireland. Here he settled her, with a carriage and horses, a respectable establishment of servants, an elegant table, and every comfort and accommodation; but with strict orders to the domestics never to give a direct answer to any question which she might ask, (unless it were a perfectly indifferent one,) and never to suffer her to go beyond the walls of the garden; observing, at the same time, the utmost respect and attention to their mistress. The servants were faithful in the execution of Mr. MACQUIRE's commands; and though often solicited by the unfortunate prisoner to favour her escape, they would not comply with her wish. She had secretly brought with her some jewels and money, and with these she attempted to bribe them; but though they accepted her gifts, they invariably disappointed her expectation. The old lady frequently wrote letters to her relations and friends, which the servants pretended they had committed to the post-office; affecting also to inquire for the answers to them,

and assuring her that none had ever arrived. Twice every year Mr. MACQUIRE paid his wife a visit, probably to get her signature to the receipts for her jointure. He was then all kindness and attention; and would express a hope, that he might soon have the pleasure of her society in town. She was accustomed every day to take a drive round the park; and when he handed her into the carriage, during these flying visits, he would say, "your Ladyship is perfectly "mistress here; you will order your ser-"vants to do whatever you think proper." Her answer was, "then let the coachman "drive me to Dublin." Mr. MACQUIRE would bow, take his leave, and give the directions desired. The coachman then set off full gallop, but never drove beyond the park gate.

The blind Duke of Montrose lost his sight suddenly, when he was riding out on horseback. When he was one day relating

the circumstance to a gentleman, the latter remarked that it was "a very heavy mis-"fortune." "A misfortune!" replied his Grace, "I do not know whether it ought to "be called one: take it all in all, perhaps "it may prove a blessing:" and, after a moment's pause, he added, with a sigh, "Yes, I should be well content, if I could "but once more *see my boy.*"

When this worthy nobleman came first to his estate, he sent for his steward, that he might learn what was its exact net income, after deducting taxes, and all other outgoings. The Steward mentioned a certain sum; but the Duke wished him to consider the matter again, as he suspected, should he venture to live up to the specified amount, he should be running beyond his income four or five hundred pounds every year. The Steward took a fortnight to make a fresh and more minute calculation, which included not only all certain, but also all accidental and probable deductions. When completed, he brought it to his Grace, and

the Duke never exceeded the specified amount.

In conversing one day with the Duke, on the income which appeared to be best calculated to afford the means of comfortable and elegant living, the above-mentioned gentleman observed, that, did fortune depend upon a wish, he would desire 10,000l. per annum; "for," said he, "*that* would "gratify every inclination which a reasonable man should indulge." 'But,' replied the Duke, 'I presume you would wish 'to transmit your estate to your descend-'ants?' "Certainly, my Lord, or I should "be a most selfish wretch." 'Well, then,' continued the Duke, 'I would set £5000 'per annum against your £10,000 a year, 'and am certain it would last longer in a 'family.' This assertion may appear to involve a paradox in it; but it was the result of good sense, attentive observation, and wide experience. The *former* income is, if I may so express myself, a *manageable* one; not so large as to preclude the per-

sonal attention of its *owner*, or to render *prudence* in *expenditure* an (apparently) unnecessary consideration: the *latter* requires (or at least is generally thought to require) the assistance of *others* in its management, and consequently becomes liable to *spoliation*, while the magnitude of the sum seems to render any regard to *minute* expenses (those principal corroders of income) unnecessary; to encourage improvidence in greater ones; and to demand an enlargement of establishment, and an increase of domestics, which would swallow up much more than the difference between the two given amounts of income.

In opposition to the gloomy views which it is now too common to exhibit, of the dreadful effects produced on *human nature* by the fall; that it was then converted into a mass of pure, defecated evil, and despoiled of every amiable feeling, and every good affection; it is refreshing and

consolatory to the mind, to observe in society frequent instances of *prompt* benevolence and *innate* kindness, which evince the falsity and turpitude of such representations; and satisfactorily prove, that, though shorn of its glories by the primæval transgression, the "image of "God," in which man had been originally created, was not annihilated; but that, in some of his natural impulses and unsophisticated sentiments, he still manifests his descent from the fountain of perfection, and the Author of good. A few anecdotes in support of this comfortable truth will not be unacceptable to the reader.

The praiseworthy and conscientious exertions of the Society for the Conversion of the Jews can only be contemplated with approbation, and spoken of with respect; but the obstacles which seem to oppose their endeavours have been adduced, as giving rise to a reasonable fear that but little success will ultimately attend them. It is said, that

one of the chief of these obstacles arises from the inconveniences, privations, and domestic sufferings to which a Jew must necessarily be exposed, by adopting the profession of our holy faith, in giving up the goodwill of his countrymen, the society of his friends, and the endearments of his family connexions. It is allowed, indeed, by the objectors, that under all these disadvantages his *gain* will be infinitely greater than his *loss*; but they still urge, that in order to counteract the natural disinclination of the human mind to such vast sacrifices as these, more provisions should be made, than it seems possible to command, to encourage and recompense the convert for encountering such a result of conscientious conviction; that means should be put into his power of future comfortable support; and that amends should be made to him for the lost solace of family society, by an endeavour to conciliate for him the countenance and regard of his more respectable fellow christians. It may be doubted, how-

ever, whether there is much force in these objections. Whatever he may *acquire* by his conversion, certain it is, the Jew *loses* little by it. There is the same repelling principle among themselves, as actuates them towards Christians. They *feel* but little for *their own;* and the Jew has still to learn from the Samaritan, like the priest and Levite of old, the lesson of charity, not only to mankind at large, but even to those of the same faith with themselves. The following little story will be a practical comment upon this observation.

A female who lived in Bristol some years ago, had been in the habit of seeing frequently an itinerant Jew, and purchasing of him, when he came to her house, a variety of little kitchen articles, such as pepper, capers, &c. Several months, however, elapsed at one time without her seeing him. At length he came to the door, but in so emaciated and weak a condition, that he seemed scarcely able to stand. The good woman, her husband, and children, were at

that moment dining upon a joint of pork, and, compassionating the appearance of the poor man, she said, "I am very sorry we "cannot ask you to partake of our dinner "with us, for we have nothing but *pork* "on our table." The Jew smiled, and said, 'I have *now* no objection to eat pork, 'for I am become a *christian*.' He then told her, that since she had last seen him, he had been dangerously ill of an epidemic fever, which had communicated itself to his wife and child, and that they were all three confined to the bed at the same time, without money and without friends. That, in this distress, he had applied to the Synagogue for relief, but had been refused the least supply from them; and should unquestionably have perished miserably with his wife and child, had it not been for the assistance of a *poor methodist chairwoman*, who lived in the same street, and who took compassion upon them. He said, that she came every day to nurse them, and clean their apartment; that she represented their

distress to her meeting, and from the collections there made on their behalf every Sunday, obtained enough to support them through their illness. "*This*," continued the convert, "is the reason why I am be-
"come a Christian; for I am sure, *that*
"must be the religion of GOD, which
"teaches and influences one fellow-creature
"to do good to another."

A few years since a muffin-baker and his wife, of the name of WILLIAMS, lived in Bridewell-lane, Bath, much esteemed by their neighbours, as honest, industrious, and benevolent characters. The spring of 1801 will be long recollected as a season of great scarcity. During the month of March in that year, a poor sempstress, of the name of LOCKYER, respectable in reputation, and decent in manners, but with little employment, and in a wretched state of health, was in the habit of frequenting WILLIAMS's shop every morning, to purchase a penny muffin, which constituted the chief

part of her food for the day. The poor woman's appearance greatly interested WILLIAMS and his wife, who frequently made her some little gratuitous addition to her scanty purchase. On coming one morning as usual to the shop, Mrs. LOCKYER appeared to be so much exhausted, that Mrs. WILLIAMS desired her to rest herself, before she attempted to return. She sat down and fainted. The pallid hue of death overspread her cheek, and she seemed to have at once escaped from her present sufferings, and the still darker prospects of protracted years. After a time, however, she revived, through the care of Mrs. WILLIAMS, who sent her to her little lodging in a chair, as she was unable to walk. Early the next morning the kind-hearted creature dispatched her servant maid to Mrs. LOCKYER, not only to inquire how she was, but to carry her a muffin, which Mrs. WILLIAMS had herself buttered for her. The maid returned with a melancholy account of the condition and apartment of the unfortunate sempstress.

She seemed to be approaching to the conclusion of her sorrows; to have no comfort, convenience, or even necessary accommodation around her, to smooth the rugged path. Both WILLIAMS and his wife were deeply affected by the detail, and resolved immediately to remove the sufferer from her wretched lodging to their own small dwelling in Bridewell-lane, and to place her in a room which they had lately let to an unworthy tenant, who had that night run away without paying his rent; removing at the same time some portable articles of their furniture. The communication of this kind intention was made to Mrs. LOCKYER by Mrs. WILLIAMS herself, and received with feelings of gratitude better conceived than described. Too weak to walk, the poor invalid was conveyed to her asylum in a sedan chair, provided by her compassionate friend; and a bedstead and its miserable appurtenances (her only earthly property) were carefully washed, and cleansed from their filth and vermin, by WILLIAMS, his

wife, and maid. A lady of active benevolence, who had accidentally learned all the above circumstances, but who was incapable, from illness, of personally ascertaining their truth, sent her confidential maid to inquire into the facts. The messenger found Mrs. LOCKYER in a dying state, but perfectly sensible, and imploring blessings upon the heads of the kind Samaritans who had thus had pity on her; who, without the expectation of worldly reward, of praise, of fame, of advantage, had spontaneously and disinterestedly sacrificed their time, volunteered their trouble, and (what is still more rare) incurred an expense which they could ill afford, to remove the pressure of calamity from a miserable fellow-creature. Few were the days in which Mrs. LOCKYER enjoyed the comparative comforts of her new abode; but they were days of *precious feeling* to all parties; heartfelt thanksgiving, cheerful resignation, humble affiance, and profound gratitude, on the one hand; and the sweet consciousness of having fulfilled one of the

highest duties of religion, and one of the most imperative claims of humanity, on the other. May not we add, and address it to every reader, "Go, and do thou likewise?"

In October, 1785, there happened a dreadful inundation in Germany, owing to the overflowing of the river Oder, which burst its banks, and by its uncontroulable fury, carried away houses, bridges, and every thing that opposed its course. The distress of the inhabitants of the district was extreme. Multitudes in the neighbourhood of the river were overwhelmed by the waves. Women and children, washed out of their houses, or their beds, were carried off by the impetuous torrent, and lost. Prince LEOPOLD of Brunswick happened to be near the spot when the catastrophe occurred, and witnessed the distressing scene with feelings of the deepest commiseration, and the most earnest desire to afford succour to the sufferers. As he stood by the side of the torrent, a poor woman in-

treated him to send some persons to the relief of her children, whom she had been unable to snatch from their situation of imminent danger. The Prince immediately endeavoured to procure a boat to fetch them, and offered a large sum to any one who would attempt their rescue; but so full of jeopardy was the service, that none could be found who would undertake it. In the mean time the wretched mother continued her lamentations; the screams of her terrified children also were heard; and the Prince, touched to the soul with the complicated misery of the scene, jumped into a boat himself, determined to save the offspring of the afflicted parent, or perish in the attempt. It was in vain that his attendants intreated him not to risque so perilous a navigation: they pointed out to him the probability of his destruction, and the importance of his life from his rank and situation in society. "What," cried he, "am I of more value "than either you or they? I am only a "man, and nothing now demands attention

"but the voice of humanity." Unshaken in his resolution, he would not quit the boat; but having prevailed upon three watermen to accompany him, he pushed off from the shore. The boat had now *nearly* crossed the roaring river; but, just as it was reaching a part where the water was less agitated, it suddenly struck against a tree, and instantly sunk! The Prince and watermen disappeared; but, after a few moments, the former rose again, and caught hold of a branch of the tree which had occasioned his misfortune. Here he supported himself for some time. It was impossible, however, to assist him; and at length, exhausted by struggling with the torrent, he let go his hold, and sunk to rise no more! The boatmen were more fortunate: all of them escaped, and the Prince alone became the victim of his humanity! To his country, the death of Prince Leopold was a heavy loss; to himself it was eternal gain! The agony of his struggle for life was transient; and even the anticipation of certain destruc-

tion must have been divested of horror, by the humble confidence, that he who had sacrificed his own life in the attempt to save the life of a fellow-creature could not fail of receiving an everlasting reward.

The river Adige rises among the Alps, passes through the city of Verona, and falls into the Gulph of Venice. Rivers of this description, descending from mountains, are liable to sudden overflowings, which frequently, from their being equally violent and unexpected, carry off bridges, houses, trees, &c.; and commit sad devastation in their course. An occurrence of this nature happened half a century since at Verona. The Adige suddenly overflowed its banks, and carried away the whole of the bridge of Verona, except one arch, which appeared to be in imminent danger of sharing the same fate with the rest. The houses built upon the bridge were, of course, all swept away, except one small tenement, standing upon the solitary arch, which had

hitherto resisted the flood, but was now tottering to its foundation. In this little habitation, a poor family resided, consisting of a father, mother, three children, and a grandfather, all in the most perilous situation, and deepest distress; shrieking with terror, and stretching out their arms to those on shore, to implore assistance and rescue. No one, however, had courage sufficient to attempt their relief. The torrent was so violent, that it seemed scarcely possible for a boat to reach the arch: and even should it be approached, the ruined state of the fragment was such, as threatened to overwhelm any thing that came near it. The Count SPOLVERINI, who was a witness of the touching scene, offered one hundred pieces of gold to any one who would venture out to the arch to save the wretched family, but all his offers were in vain.

At this moment a countryman arrived at the spot; and, with a nobleness of soul that deserves to be immortalized, declared he would undertake the perilous adventure,

and endeavour to extricate the unhappy family from the jaws of destruction. A boat and a long rope were immediately provided for him. He rowed off from the shore alone, buffetted the billows, and stemmed the torrent; and at length, with infinite difficulty and danger, reached the tottering arch. He threw the rope to the people above; they made it fast to one of the window-frames of the house: the mother, taking a child in her arms, first let herself down by the rope; the grandfather, entrusted with a similar charge, descended next; and lastly, the father with his two remaining children, lowered himself into the boat. Providence favoured their return to the shore; and they all landed safely, amidst the tears, and shouts, and blessings of the assembled multitude. Count SPOLVERINI, instantly taking out his purse, presented to the heroical peasant the remuneration which he had offered. But how was the admiration of himself and the surrounding crowd increased, when this noble

fellow put back the Count's hand, with these memorable words, "I do not *sell my* "*life*. The labour of my hands is suffi- "cient to maintain me. Give the money "to this distressed family: they want it "more than I do." How would the laurels of the greatest conqueror, ancient or modern, fade and wither away before the *civic crown* of this humble, but godlike deliverer of his brother man.

A young man, the son of a farmer, who held an estate under the Duke of Leinster, was the friend and confidant of Lord EDWARD FITZGERALD. Being apprehended for his concern in the rebellion, he was told, that, on his confession of those circumstances which Lord EDWARD had entrusted to him, his acquittal should be ensured. His answer was, that "Lord "EDWARD had reposed no particular con- "fidence in him; but had he, or any other

" man, done so, no consideration should " induce him to betray that confidence." The trial of the young man took place, and he was condemned to death. His firmness, however, did not forsake him; and he calmly prepared to die. When he mounted the scaffold, the Clergyman who accompanied him, again appealed to his fears, and informed him he had *authority* to promise, that, would he confess all he knew, a reprieve would be the immediate consequence. He replied, that " what he knew " should go to the grave with him: he " would not betray the secrets of his friend; " and the only wish he had was, that Lord " EDWARD should be apprized of his fidelity " to him." Lord EDWARD was confined in a cell on the ground, just below the scaffold. The bars of the prison window prevented him from looking out upon the scene which was passing without the prison; but, by the reflection of a mirror, he witnessed the whole transaction, and saw the execution of his friend. He could not hear his

last words, but he could mark the firmness and intrepidity of his countenance and behaviour; and when the unhappy scene was closed, Lord EDWARD sunk down, and fainted away. The Clergyman who had attended the young man, acquainted Lord EDWARD afterwards with all the particulars of this steady friend's behaviour; which made an impression upon his Lordship's mind, that was never effaced. From that period he gradually grew worse; and it may truly be said, that this event was his death-blow. How much is it to be regretted, that such heroism on the one part, and such disinterested friendship on the other, had not been sanctified by a *better cause!*

The O'Donnel Family.—O'DONNEL, the grandfather, was originally in humble circumstances. He happened to buy at an auction an old-fashioned spice-box. It felt heavy, and Mrs. O'DONNEL fancied there might be something concealed in it; but as

its clumsiness accounted for its weight, her husband resisted the wish she often expressed of taking it to pieces. The notion, however, of its having valuable contents dwelt upon her mind, and she had frequent dreams which corroborated this idea. Overcome at length by her importunity, the good man complied with her desire, and dismembered the box; when, to his equal delight and surprize, he found concealed in a secret drawer, which he had not before discovered, a considerable quantity of diamonds and rubies. O'Donnel carried the treasure immediately to a jeweller, who told him the gems were of great value, though he could not determine their actual worth; but that, if he would pay his expenses to London, he would accompany O'Donnel thither, introduce him to the lapidaries of the highest character there, and assist him in disposing of them. O'Donnel agreed to the proposal; went to London, and sold the precious contents of the old spice-box for twenty thousand pounds.

Some time after, this son of good fortune purchased a lottery ticket, which came up a prize of £20,000. His son, subsequently, bought another, which was a prize of £5000; and even a ticket which he bought for a lady of his acquaintance, turned out to be a prize of £500.

The Duel between Bushe and Flood.—This fatal rencounter was occasioned by a violent and personal altercation which took place between these gentlemen in the Irish House of Commons; in consequence of which they were both put under arrest. Flood, however, contrived to let Bushe know, that he was ready to meet him in any part of Europe, in order (as the vocabulary of worldly honour terms it) to *give him satisfaction.* Bushe appointed a meeting at Holyhead; to which Flood agreed, under the proviso that they should not both go thither in the same vessel. When they had reached the ground on which their

quarrel was to be terminated, each of the parties desired that the other would take the *first fire*; and each declined it. BUSHE at length was prevailed upon to accept the precedence. He accordingly fired; and his ball grazed FLOOD's hair, but did not wound him. FLOOD delayed to return the fire and being asked by BUSHE, why he did not take his turn, he replied, "I want to "see whether you will now acknowledge "yourself to be satisfied with my conduct." BUSHE fiercely replied, 'I suppose you will 'not fire, Sir, lest, if you should miss, your 'life would be in my power.' FLOOD made no answer; but, with the utmost coolness, levelling his pistol, shot his antagonist thro' the body. BUSHE instantly fell: FLOOD ran to him, and seizing him by the hand, while he was in the agonies of death, said, "I did not wish for your life; it was your "own fault." The dying man replied, 'I acknowledge that it was, and I forgive 'you.' Who that acknowledges the obligations of Christianity, and the duties of a

rational nature, will not regret that such noble minds as these should not have been actuated by a better principle than that of *worldly honour?*

Foreign Anecdotes.

Madame Tallien.—The maiden name of this lady was CABOROUX. She married a Monsieur de FONTENAY; but the connexion being an unhappy one, this couple took the advantage of the decree in favour of divorces, and were the first instance of a matrimonial separation effected under its sanction. Being once more a free woman, she departed with her son to Bourdeaux, the place of her nativity, leaving her late husband at Paris. On her journey thither some dispute occurred respecting her passport, at one of the municipal towns, where TALLIEN presided. She was of course obliged to appear before him, but being too much occupied to attend to any thing but what

to her's at the Opera, a female of the place, Madame T.'s rival in beauty, was accustomed to sit: a woman of a meek, unassuming character, but universally admired for her personal charms. On entering her box one night, Madame T. observed this lady, elegantly dressed, and wearing, among her other habiliments, a most becoming *white* cap, surmounted by a fine ostrich feather. Madame's envy was inflamed: she could not bear to see the attention of the house fixed on her rival in beauty, and determined to inflict upon her a public mortification. Affecting, therefore, to be offended at the *aristocratical colour* of the lady's cap, she ordered one of her guards to go round and take it from her head: her command was instantly obeyed, and the poor victim of her vanity retired in the utmost confusion from the theatre. Independently of this unjustifiable stretch of authority, Madame T.'s *public* character is marked with no blot. She is wonderfully heroic, and though once imprisoned, and threatened with death by

ROBESPIERRE, in order to compel her to denounce her husband TALLIEN, she was still proof against the monster's persecutions; neither persuasion, nor menace, nor imprisonment, could induce her to comply. The heroine is now rewarded; TALLIEN adores her: and no one accuses her of abusing the influence which she possesses.

For her first husband, Monsieur de FONTENAY, she seems always to have felt a sincere friendship, till his attempt to rob her of her child rendered him unworthy of it. Being invited to a splendid entertainment at Messrs. JOHNSTONE's, a mercantile house of the first respectability in Bourdeaux, Madame TALLIEN introduced both her present and former husband to the company, in the following terms: "This," said she, pointing to Monsieur TALLIEN, "is my "husband; and this," presenting Monsieur de FONTENAY, "is my *best friend*."

At the same elegant and hospitable table, she gave another instance of that good-nature and discretion, which rendered her

both willing and able to soften the rigour of TALLIEN's administration at Bourdeaux, and endeared her to the inhabitants of her native city. A large party of the principal merchants and gentry of the place and neighbourhood was invited to meet Monsieur and Madame TALLIEN at Mr. JOHNSTONE's. A dislike to the *commercial interest*, and determination to depress it, was, at that time, a prominent feature in the policy of the French government. This too was a favourite topic of TALLIEN's conversation; and being that day, probably, in no very amiable mood, he commenced, during dinner, a flaming philippic against commerce; asserting, that it was the curse of every country where it flourished; that the merchants who carried it on were the enemies of the happiness of the state; that it was the wise intention of the French government to annihilate it; and that he would lend a ready hand to assist in executing their determination. The company (for the most part mercantile characters) were

horror-struck at such a declaration; an universal silence ensued, and gloom and terror overspread every countenance. Madame TALLIEN, hurt at the general embarrassment of the party, immediately resolved to remove it; and turning briskly to her husband, and patting his cheek, exclaimed, "Don't regard him, Gentlemen; the devil "is not so black as he is painted; he means "not what he says; he is only amusing "himself with your alarm." TALLIEN smiled, assumed good-humour and affability; anxiety was quickly banished; and the evening passed in general hilarity.

When Count STAHREMBERG passed through Paris, in his way to England, in December 1802, he was met at an assembly by the Duke de LAVAL, who, on seeing him, held up his hands, and exclaimed, "Quoi! "Vous ici, Monsieur! Vous! parmi ces "gueux ci!" STAHREMBERG was of course astonished at so strange an exclamation; but

" with that sincerity which one great nation
" owes to another; but now I must tell
" you," (and he rose up with that consummate dignity which he knew well how to assume,) " that the King of England has
" no right to ask that question, while he
" retains Egypt and Malta."

The infamous Monsieur MARAT (who distinguished himself as a terrorist, and a promoter of the horrid massacre of Paris, in September, 1792, and who was assassinated by Mademoiselle CORDE in 1793) came to England in 1790, to avoid MIRABEAU, or to escape imprisonment for his writings. DAVID HARTLEY dined in company with him at a party, where he boasted of the part he had taken in the French Revolution, and of his having corrupted the soldiery in the Palace Royale. He appeared to be quite mad on the subject of the Revolution, and the cause in which he had embarked; and declared that France could

never be free, till the noblesse and clergy were driven from the country. "Twenty "years before this time," said DAVID HARTLEY, "I had seen him in England, "when he was writing his *Essay on the* "*Soul:* a totally different character; mild, "temperate, and philosophical; as calm and "abstracted as the subject on which he was "engaged."

DAVID, the painter, was a monster of cruelty. He was intimately acquainted with ROBESPIERRE, whom he much resembled in character; and was accustomed to say, "If I love blood, it is because nature has "given me that disposition." He attended the execution of his friends DANTON and CAMILLE DESMOULINS, as a spectacle connected with his improvement in the art of painting; and at the time of the massacre of the prisoners at La Force, in September 1792, he was composedly making sketches

from the dying and the dead. REDOUL asked him what he was doing? "I am "catching," said he, "the last convulsions "of nature, in these scoundrels."

TALLIEN was one of the principal actors in the destruction of ROBESPIERRE, who had often expressed an *instinctive fear* of him. "I cannot see that TALLIEN," said he, "without shuddering."

The epithets which PAGES gives to some of the French demagogues, are, "The "ferocious ROBESPIERRE; the sanguinary "COUTHON; the barbarous BILLAUD; the "gloomy AMAR; the tigers COLLOT and "CARRIER; the cut-throats DUMAS and "COFFINHALL:" and adds, that MIRABEAU foresaw the atrocities they would commit, when he said, "Liberty sleeps only on mat-"trasses of dead carcases!" Such are the organs and agents of *democratical revolution.*

Their first step crushes law, order, and social happiness to atoms; religion and humanity flee from their blasting presence; blood pollutes their path; "the land is as "the garden of Eden before them, and be- "hind as the desolate wilderness;" till, having successively fallen by the hands of each other, they leave the theatre of horror, on which they have been acting their tragedy, to the most bold, or most cunning of their companions, to conclude the scene in the character of a *military despot.*

General MIRANDA was a Spaniard, born in Peru. He had a command under DUMOURIER, and lost a considerable part of his troops at the battle of Nerwinden, an engagement fought totally against the advice of MIRANDA. DUMOURIER, not having been able to induce MIRANDA to betray the republic, (as he himself had done,) availed himself of this opportunity to get rid of him, and procured his arrest by the

Commissioners LA CROIX and DANTON, who sent him to the Convention, to give an account of his conduct. At Paris he was examined by the Committee of War, and Committee of General Safety, and was honourably exculpated by both. He was then sent to the revolutionary tribunal, who terminated their enquiry equally to the credit of MIRANDA. But his persecution was not yet at an end. Another and a more tremendous danger awaited him: an accusation by the blood-thirsty ROBESPIERRE. MIRANDA's good fortune, however, was still paramount; and, for a marvel, he escaped death, though he was committed to prison. Here he remained for a year and a half, when ROBESPIERRE, who panted for his blood, and was then in the height of his murderous career, inscribed his name on the fatal list for the 12th of Thermidor. His execution now seemed to be inevitable; but the sudden catastrophe of the bloody tyrant saved MIRANDA once more from the stroke of fate. Whilst he was imprisoned, he

witnessed the melancholy death of his companion in confinement, the Marquis du CHATELET, who poisoned himself in grief and despair, on finding that all his dearest friends had perished by the guillotine. LOUVET, in his "Notices pour l'Histoire," says, that though DUMOURIER reproached MIRANDA with having occassioned the loss of the battle of Nerwinden, out of ill-will to him, the accusation was entirely unfounded; for that MIRANDA's conduct, in this instance, was irreproachable.

When DANTON was brought before the revolutionary tribunal in 1794, during the sanguinary tyranny of ROBESPIERRE, who had formerly been his friend, he was asked, according to the customary form, what was his name, and where the place of his abode? His answer was remarkable; characteristical of the fearlessness of his mind, and of the miserable atheistical system, which, in common with his brother demagogues, he had

adopted: "My *name* will be known to fu-
" ture ages; my *place* of *abode* will soon
" be *no where*."

He met his fate with the utmost intrepidity. A decree had been passed by ROBESPIERRE, that the accused should not be heard in their own defence: notwithstanding which, DANTON spoke with so much vehemence and argument, that he at once astonished and embarrassed the President; who rang his bell, in order to silence him. DANTON, however, persisted; exclaiming still more loudly, "President! " the voice of a man defending his character " and life ought to, and shall, silence your " bell."

He refused to answer interrogatories, unless he were confronted by his accusers. These were ROBESPIERRE, and his coadjutor BARRERE, who declined appearing at the trial, under the pretence that a plot had been formed to assassinate them. The regular proceedings were, therefore, overruled: DANTON was condemned at three in

the afternoon, and executed at six. DANTON's behaviour on the occasion was so dignified, as to make a very strong impression on the spectators; though no one dared to express either pity or admiration. His character blended prodigious resolution, with much gaiety, sociability, and external suavity of manners. His natural eloquence was great; and his look, voice, and gesture, commanded attention, as much as his words. He might be considered, indeed, as the best among that crowd of popular orators, which those extraordinary times and extraordinary events brought into public notice and revolutionary action.

Buonaparte.—In arranging the line of battle, it was the privilege of the Parisian Guards to attend the general in chief, who wore their uniform. They attended BUONAPARTE, as his personal guards, at the battle of Lodi. In the tremendous attack upon the bridge, he called to them to advance.

They hesitated. Upon which he instantly threw off his uniform, and demanded the regimental dress of another corps, who were advancing. The Parisian guards felt ashamed and indignant: they rushed forwards, and carried the bridge.

Mrs. HORNECK (wife of Captain HORNECK) was at Brussels at the time of the battle of Jemappe. She described the *sans culottes* as a perfect rabble in appearance, more like overgrown boys than disciplined soldiers. Their accompaniments, however, were terrible: an immense number (at least two hundred) of field cannon, of a size never before carried into action. They were 24-pounders, each drawn by 15 or 20 pair of horses, and every horse ridden by a postillion, who drove with incredible fury. These pieces were directed against the very fine regiments of Austrian cavalry; who were mowed down by hundreds at every discharge. The cavalry had formed them-

selves into a firm and dense body; a circumstance which gave the French artillery prodigious advantage; whereas, had they broken themselves into small divisions, they would have prevented the slaughter, and harassed the enemy. The Austrians remained within their intrenchments, which were sufficiently strong to have resisted common attacks; but the immense cannon brought up by DUMOURIER, with such incredible exertion, and carried by him to eminences commanding their entrenchments, soon destroyed their lines. The French immediately attacked and carried them; mounting and fighting over heaps of their own dead soldiers, 20,000 of whom perished in the attack. Multitudes of these had been slaughtered by their own cannon, which were fired *through their own battalions* at the enemy. DUMOURIER was lavish, or rather perfectly careless, of the blood of the *sans culottes*, though economical of the lives of his regular soldiers. He seems to have thought, as FALSTAFF did of

his raggamuffins, that they were merely "food for powder;" for he exclaimed to his engineers, when they were serving these destructive cannon, "Tuez moi ces hommes "la! ils ne valent rein du tout!" Mrs. HORNECK brought over some letters, which she concluded were those from DUMOURIER to Mr. DUNDAS, (much talked of at the time,) as they were given her by Lady WALLACE, and as a hint had been conveyed to the police of all the Flemish towns through which she passed, that her baggage was not to be searched. The officers at the first town, on an intimation being given, that they might search, said, "*Non* "*ce sont des gens trop respectable :*" a politeness which could be accounted for only on the principle, that they knew she was the bearer of some important information.

BIREN, Duke of Courland, was an instance of the reformation which adversity sometimes happily works on the human

character. He had been the favourite of ANNE, Empress of Russia, who had given him his dukedom; and, during the zenith of his power, he had committed the most atrocious acts of cruelty, having banished no less than 20,000 persons to Siberia. In the revolution of 1741, when ELIZABETH was raised to the throne, BIREN was himself banished to Siberia, where he remained till he was 72; when PETER the Third recalled him, after he had passed above twenty years on the frozen banks of the Oby. CATHERINE restored to him the duchy of Courland: and "having been instructed in "the school of adversity, he passed the rest "of his life as a practical philosopher, and "became the *father* of a people whom he "had formerly oppressed." A striking proof of the moral truth contained in the beautiful simile of our great dramatic Bard:

"Sweet are the uses of adversity;
"Which, like a toad, ugly and venomous,
"Yet bears a precious jewel in its head."

The two magnificent pictures by CLAUDE LORRAINE, purchased by Mr. BECKFORD in 1799, were offered to Mr. TATHAM, in 1790, by the Prince ALTIERI and his son, who were *both blind*. Mr. TATHAM, however, declined the purchase; but in 1798, the Princes sold them to Mr. TURGAU for 9000 scudi. They had been painted by CLAUDE for the grandfather of the elder prince, and never removed from the Altieri palace till the time of sale.

Gibraltar.—Mr. PITT (afterwards Earl of Chatham, and then minister) would have ceded Gibraltar to Spain in 1757, if Spain would have detached France from the war against Prussia and Hanover. He would again have given it up in 1761, if he could thereby have dissolved the family compact. In the negociations for peace in 1783, the Spanish Minister in London insisted for

some time on the cession of Gibraltar; but having no equivalent to offer, Lord SHELBOURNE refused to give it up, and the whole negociation was on the point of being abruptly terminated, when the Spanish Minister received orders from his Court to press the demand no more.

The automaton chess-player, exhibited in London about thirty years ago, was constructed by Monsieur de KEMPELEN, an Hungarian gentleman, and one of the Aulic Council. He was well skilled in mechanicv, and an admirable chess-player. Being at Vienna in 1769, he had the honour of playing chess with the Empress Queen, MARIA THERESA; who said to him, "I believe, Monsieur de KEMPELEN, you "think I play very ill." To which he answered, 'Indeed, Madam, I could make 'an automaton, which would play as well 'as your Majesty.' The Empress took him at his word, and drew a promise from him,

that he would produce such an ingenious piece of mechanism. This he executed in the course of six months, and brought it to Vienna; where it was exhibited, to the delight and astonishment of all who saw it. In 1773, M. de WINDISH, who was then writing the history and geography of Hungary, inserted a particular description of this automaton in his work; and afterwards, in 1783, published a pamphlet at Paris, containing a complete account of it, with prints of its several parts, and of the machine in which the figure was fixed. They were engraven by MECHEL, a French artist. After Monsieur de KEMPELEN had finished and exhibited his automaton, and had returned to his house, he undertook many other mechanical works of a more useful description, and neglected this fine specimen of art, so that it gradually became rusty, and out of order. But when the King and Queen of Sweden visited Vienna, under the titles of Count and Countess of the North, the Emperor JOSEPH, recollect-

ing the automaton, and thinking it might amuse his royal guests, sent for it, and Monsieur de KEMPELEN to Vienna. Its reparation occupied him for five weeks; after which it was shewn to the Court, with the greatest applause; and he was recommended to take it with him into foreign countries for the purpose of exhibition. Having accordingly obtained from the Emperor leave of absence for two years, Monsieur de K. set out on his tour, and visited many of the capitals of Europe with the most abundant success. His first exhibition was at Paris; where he also shewed a *speaking figure*, capable of uttering a few words, but not able to hold a conversation like the *invisible lady*, a piece of mechanism which was brought to Bath in 1803.

Former Domestic Habits at St. James's. —The Queen, during the whole period of her married life, had been most attentive and affectionate in her behaviour to his

M—y; and sedulous, to the greatest degree, in her endeavours to do every thing that could afford him pleasure. They had passed more hours in each other's society than most of their subjects. In the King's long and fatiguing walks, she had ever been his companion, and continued them when so exhausted as to be hardly capable of standing. She had been equally attentive, also, to the Princess Dowager of Wales, as long as she lived; and during that time had scarcely any society with her attendants or personal friends; for every evening was invariably spent in company with the Princess; either the King and Queen going to her Royal Highness, or she coming to them. The Princess Dowager had been accustomed to *stand* almost continually, and bred up all her children to do the same. She even read in this posture; her book being placed upon a high desk: circumstances which account for his M—y's continuing so long upon his legs without fatigue. The Princess Dowager lived very much alone,

scarcely ever seeing those of her children who resided in the same house with her; and when they were admitted to her, their stay was very short. The Queen of Denmark was literally transplanted from the nursery to be married. The Princess saw no one but Lord and Lady BUTE, and Miss V. Whether the interviews between her Royal Highness and his Lordship were more than *political consultations*, could not be known with *certainty*, even by one who was in a situation to know as much as could known by any except the parties themselves. *Her* authority, however, went to substantiate a very tender connection between his L—ship and Miss V.; a circumstance that very reasonably accounted for the dislike which Lady B. invariably testified to that female. If she met her at an assembly, she studiously avoided her; and when they were accidentally placed at the same card-table, her Ladyship's agitation and distress could not pass unnoticed. Lord B. was of a melancholy and very timid turn of mind,

He never went out at his fore-door. His visits to Miss V. were paid in a sedan-chair, with the curtains closely drawn. When he walked in the streets, which was rarely, his hat was so drawn over his eyes, and his coat so buttoned over his mouth, that his most intimate friends, had they met, would not have known him. He was discovered thus enveloped, by an accident, to a person who recognized him, and then recollected that it was the same figure which he had often seen in the same dress, without guessing who it was. His L—ship was by no means sociable in his own family, but kept them all at a great distance: he had, however, the strongest attachment to Lady B. and, as she well deserved, the most unbounded confidence in her; but with all this, strange to say, he rarely spoke to her. She, on the other hand, rarely mentioned him in conversation; but took every opportunity of shewing her respect and regard for him, by any little attention which she thought might give him pleasure.

When the Prin—ss of W. died, the Queen began to have those little evening parties, which she continued till the indisposition of his M—y. Upon these occasions the ladies all sat, but the gentlemen never, except when they were at cards. This, to old and infirm men, was sometimes very fatiguing, such, for instance, as the Duke of M. He was always, however, put down to a card-table; though frequently a long time elapsed, before these sources of amusement were arranged. The card-party was made for the evening, and there was no cutting in or out. During the first part of the evening, a concert was performed in the outer room, and such perpetual going in and out of it by the K. and Q. that the gentlemen who were inclined to rest themselves for a few minutes in a chair, could seldom find an opportunity of doing so. The K. on those occasions never sat down. When his M—y came into the room, it was not necessary for the ladies to rise; and should any one to whom he spoke have gotten up

when he addressed her, he immediately took her by the hand, and made her resume her seat. Invitations to those who were expected to compose these evening parties, were usually delivered late. Sometimes the lady of the bedchamber, who issued them, did not receive her directions till dinner time, when, though she sent out all the servants she had, to deliver the messages, (for nothing of this kind was considered,) the parties invited frequently lived at such different places, or at such considerable distances from each other, that there was hardly time for them to dress, before the hour of assembling. When these invitations were given, all other engagements were of necessity to be put off; and no lady's dress was considered as quite proper for the visit, except it were a sacque, or negligee.

When the Q—n's household was first formed, Mrs. DASHWOOD was placed as bedchamber woman in the Palace by Lord and Lady B., with an expectation that she would become *confidential*, and be the me-

dium of conveying every secret between the R. Family and the Minister. The Queen, however, did not choose to have any one in this capacity. She wished to be attended and dressed by inferior people, who were merely her servants; and preferred the services of German ladies, to whom she had been accustomed. Madame Sch— was accordingly appointed about her person; and was supposed to have gained a high degree of her confidence. But though this lady might have had some influence in *little matters*, and obtained trifling requests, (as is the case with every favourite servant in a common family,) yet she occupied a much less important station than that which Mrs. D. was intended to hold. Madame Sch—'s importance with the Queen might be considered as a petty back-stairs influence, such as a Minister would be ashamed to make subordinate to his views. The ladies of the bedchamber, when they wished to speak with her M—y, frequently went into Madame Sch—'s

room, and waited for the Q—'s coming there; as being a quicker and pleasanter mode of obtaining an audience, than by announcing their wish through a page. Madame Sch— never attended the drawing-rooms, or was seen at the royal parties, except on christenings, or such domestic occasions; and even then, the Q— was cautious of not noticing her *too much*. The same authority from which the above indisputable information was obtained, also observed, that she did not imagine the K. and Lord B. had met for many years, and that, *probably*, from his Lordship's apprehensions; but that, in fact, they had continual intercourse respecting political plans and measures through the medium of Lord B.'s agents. It was *known* that they did not meet *publicly;* and if they had met *privately*, (minutely watched as such personages are,) it could not but have been a matter of notoriety. When Lord B. was very ill, many years ago, his M—y used to enquire of various people in the drawing-

room how he did: questions which did not originate in ignorance, as he was constantly apprised of the state of his health, secretly, *twice every day.*

Anecdote of the Comte de la Motte.—When this foreigner came to England, a little time previously to the celebrated trial about the Queen of France's necklace, he brought some of the diamonds with him, which he said were a present from her Majesty to his wife. These were purchased of him by GRAY, who gave him a higher price than what had been offered by the Jew merchants. He lodged at the St. James's Hotel in Jermyn-street, kept by LOWERBAT, a German. A friend of LOWERBAT's was at the same time in the house, from whom were derived the following particulars.

One forenoon, a handsome chariot, with two gentlemen in it, drove to the door of the Hotel. They alighted, and came into the bar-room where LOWERBAT was sitting with

his friend. The bar-maid was also present. One of them said, that they wished to speak with LOWERBAT in *private*. "Gentlemen," replied L. "you can have no secrets with "me, for I have no secrets with any one. "Whatever you have to communicate, I "desire it may be said in the presence of "my friend." He also ordered the bar-maid not to leave the room. The gentlemen appeared to be very much disconcerted at his refusal; but finding him determined to adhere to it, they opened their business, though before witnesses. "You have," said one of them, "Monsieur de la MOTTE "in your house." 'I have, Sir.' "We "bear orders to arrest him, sir: he is a "madman and a villain." 'Whatever he 'may be, he is under my roof and protec-'tion.' "Sir, I repeat, we have orders to "seize him; and if you will *admit us at* "*night* into your house, to take him away, "we will give you a thousand, yes, two "thousand pounds: any thing you choose "to demand for the service." The honest

German fell into a tempestuous passion. "Get out of my house," he exclaimed; "you are villains! you are assassins! What! "do you take me for an accomplice?" A great bell hung on the bar, to be rung on every occasion of alarm; at the sound of which, every domestic in the house was instantly to repair to the place of danger, and rally round the master. To this alarum LOWERBAT applied his arm with surprizing expedition and violence; and in a few moments the bar-room was filled with waiters, cooks, scullions, chambermaids, grooms, ostlers, and boot-jacks. "Turn them out, "turn them out," thundered LOWERBAT to the astonished group. "They are villains, "they are assassins! They sha'nt stay a "moment longer in my house." Happily for the kidnappers, this *posse comitatus* did not immediately perceive to whom LOWERBAT alluded, so that they had time to scamper to their carriage, get into it, and direct the coachman to drive off; which he did with such expedition, that although a waiter was

immediately sent out to follow the chariot, he could not overtake it, nor learn its destination. On the same night, however, two other persons came to LOWERBAT, to offer him any sum of money as a bribe for his not making mention of the transaction of the preceding day. This he likewise refused with indignation; and declared that he would tell the story to every one whom he saw. He mentioned the whole transaction immediately to LA MOTTE; who became very much on his guard, and did not remain long at LOWERBAT's. But, notwithstanding his vigilance, he nearly escaped assassination before he changed his quarters, for, on returning to Jermyn-street one night in a hackney-coach, an attempt was made to stab him; which he escaped merely by happening at the moment to be leaning back in the corner of the coach.

SOULAVIE, in his memoirs of LOUIS XVIth, says, that LA MOTTE received two wounds with a sword while he was in London; and that he afterwards retired to Lan-

caster, where he was poisoned. He further remarks, that he found many letters and papers relating to this business of the necklace, among those papers of the King's, which were brought by the populace into the Hall, on the 10th of August. In one of them was SOULAVIE's account of LA MOTTE's having been wounded in London, and poisoned at Lancaster. That his place of retreat had been discovered by Monsieur de VERGENNES, who wrote to Monsieur d'ADHEMAR to get him apprehended; that police officers had been dispatched for that purpose, with SUBOIS at their head; that a man named CARLY (who undertook the business of apprehending him) had received a thousand guineas to encourage him to attempt it, with a promise of 10,000 more if he effected it; that the fear of being hanged deterred this man from putting the plan into execution; and that he revealed the whole of it to Monsieur d'ADHEMAR, who told LA MOTTE, when he waited on him, that the Cardinal de ROHAN was ar-

rested, and advised him to go to Paris and accuse the Cardinal.

La Motte wrote letters to M. de Montmorin and the King of France, which Soulavie inserts in his memoirs; but probably was afraid to return to Paris. In one of his letters he says, that the sword and poison had followed him into a foreign country; and Soulavie, as above stated, asserts that he was poisoned at Lancaster.

THE JOKES OF HIEROCLES.

A Translation from the Greek.

AS Poets had existed, according to Horace, long before the time of Homer, so we cannot but allow, in spite of all our national prejudices, that the world had produced divers *jokers*, also, anterior to the birth of our deservedly celebrated *Joe Millar*. Not, however, that any writers of this description among the ancients (if we may judge from the scanty specimens of their fancy which have reached our days) could be compared with our countryman for *point* and *humour*: on the contrary, they seem to have been but "dull dogs,"

and to have entirely failed in their endeavours to produce that effect, which the father of English fun so continually excites, viz. a *broad laugh*. In fact, we can discover no approach to his merits till the fifth century, when the Genius of Joke descended upon HIEROCLES of Alexandria, and enlivened the sombre philosophy of the Platonist with some sparks of his own facetiousness. Whether these scintillations of conceit can be considered as eclipsing the splendour of the popular MILLAR, shall be left to the reader's determination, who may form his judgment from the following translation of them.

1. A Pedant,* on his first attempt *to swim*, being nearly drowned, made a solemn

* The original word is Σχολαστικος; a word to which we have no corresponding single term in the English language. It does not so much convey the idea of a pedant, or dull, learned coxcomb, as that of a man whose mind has been completely absorbed, and time entirely engrossed, by books, or rather, by the trifling disputes of the schools, to the exclusion of all observation of living manners, and all experience of the common affairs of life.

oath, that he would never touch water again, till he had *acquired the art.*

2. A Pedant having purchased a horse, was asked by one of his friends, whether the animal had *cast one,** (meaning his first or colt's tooth.) "Aye, marry," quoth the pedant, "he has cast *two.*" 'How do 'you make out that?' said the inquirer. "Because," replied the other, "he has "*thrown both my father and myself.*"

3. A Pedant, meeting his friend, thus addressed him, "In a dream the other "night, I spoke to you." 'I crave your 'pardon,' returned the other, 'for *not at-* '*tending to you.*'

4. A Pedant visiting a sick man, asked how he was? The patient being too far gone to answer, the other cursed him, and exclaimed, "I wish I were *ill myself,*

* The *point* of this joke turns almost entirely on the double sense of the Greek word πρωτοβολος; which is applicable to the *dentition* of horses, as well as the emission of any thing from the hand. It is difficult, from the *concinnity* of the Greek, to preserve that pithiness and effect in a translation, which characterize the origin

"that I might treat you with the *same* "*incivility*, when you inquired after my "health."

5. A Pedant having bought a horse, a neighbour inquired about his teeth, (to ascertain his age.) "What the devil have "you to do with his teeth," said the pedant; "you see how he eats and paces."

6. A Pedant one day meeting a Physician, "Pardon me, my dear Doctor," said he, "and do not be displeased that I should "not lately have been sick."

7. A Pedant, anxious to catch a mouse who had made sad havock among his books, having eaten a piece of meat, sat down before its hole.

8. A Pedant, desirous to lessen his horse's appetite, and reduce the expense of keeping him, withheld his customary food. The horse soon dying with hunger, the pedant exclaimed, "What a grievous mis-"fortune has befallen me! Just as my "horse had learned to live without eating "—he died."

9. A Pedant having occasion to sell his house, took a stone from the wall, and carried it about with him as a specimen of the premises.

10. A Pedant, willing to find out whether he looked handsome while asleep, placed himself before a looking-glass with his eyes closed.*

11. A Pedant, who had purchased a house, was accustomed to stand at the window, and inquire of those who passed by, whether the mansion became him?

12. A Pedant, having dreamt one night that a nail had run into his foot, and given him great pain, put a bandage round the part. A friend accidentally met him, and learning the cause of his limb being swathed, inquired how he could think of sleeping without shoes?

* This Pedant of HIEROCLES was not the only coxcomb whose vanity assumed such a singular form. Prince POTEMKIN fancying that sleep (πρεπει αυτω) became him, used to feign slumber, and receive (while stretched on his couch) visits from the first personages of Russia, who waited on him to admire him during his affected repose.

13. A Pedant, lighting by accident on a Physician, endeavoured to conceal himself behind a wall. The Doctor asked the reason of such strange behaviour. "Why, "truly," replied the pedant, "'tis so long "since I have been sick, that I was ashamed "to appear in the presence of a physician."

14. A Pedant, being informed by a merchant that the flood had carried away his field, replied, "and pray what shall *I say* "on the occasion?"

15. A Pedant had carefully sealed the head of a cask* of excellent wine which belonged to him, in order to secure its contents from being purloined. One of his slaves, however, perforated the vessel at

* It was customary with the ancients to seal the covers of their wine vessels, to prevent their slaves from stealing the wine; *olim* (says CICERO) *matrem memini lagenas etiam inanes obsignare, ne dirurentur furtim exsiccatæ fuisse.*—Lib. 16, epist. 26, xvi. And PERSIUS makes it a characteristic of parsimony.

Et signum in vapida naso tetigisse lagena. Sat. vi. 17.

"To examine the seal of his cask so closely, as to "touch it with his nose, lest any of his dead wine should "be stolen."

the bottom, and drew off part of the wine. The pedant, expressing his surprize at the decrease of the liquor, a friend recommended him to examine the lower part of the cask. "Blockhead," replied the pedant, "it is not the *bottom* but the *top* of "my wine which I have lost."

16. A Pedant, observing a crowd of sparrows on a tree, quietly opened his waistcoat, and shook the tree, that the birds might fall into his bosom.

17. A Pedant, walking in one of his fields, was desirous of quenching his thirst from a well on the premises. Inquiring if it were good, the peasants assured him that their forefathers had drunk out of it from time immemorial. "Bless me," cried he, "what prodigiously long necks they must "have had, to reach water at such a depth."

18. One Pedant meeting another said to him, "why I heard that you were dead." His friend replied, 'you see, however, that 'I am alive.' "So you say," returned he,

"but the man who gave me the account was "more worthy of credit than yourself."

19. A Pedant hearing that a crow would live 200 years, in order to determine the fact by experiment, bought and kept one.

20. A Pedant, being on a voyage, was in danger of shipwreck, and seeing that the other passengers caught hold of the various articles on deck to keep them afloat, he immediately embraced one of the anchors.

21. One of two twins happened to die. A Pedant meeting the survivor begged to be informed whether it were him or his brother who was departed.

22. A Pedant, who was about to undertake a voyage, called for pen and paper, in order to make his will. Observing that his slaves were very much concerned at the danger which awaited him, "Do not be "distressed, my good fellows," said he, "for if I die, I will make you free."

23. A Pedant, wishing to cross a ferry, entered the boat on horseback. On being

asked his reason for so doing; "That I "may make haste," said he.*

24. A Pedant, in want of common necessaries, having sold his books for a maintenance, wrote to his father as follows: "Congratulate your son, my dear sir, for "at last his books *support him.*"

25. The infant child of a pedant having died, a considerable number of people met together to attend the funeral. "Pardon "me, my friends," said the Pedant, "but "I am really ashamed to bring my *little* "*one* before so *large* a company."

26. A Pedant sending his son into the army, the young man promised his father that he would bring him one of the heads of the enemy. "Ah, my dear lad," replied he, "would that you were come back with-"out your own head, so that I might re-"ceive you safe and sound."

* This puts us in mind of an anecdote told of our good King GEORGE the IId.; who, being overtaken by a violent tempest on his passage to Holland, exclaimed, with great agitation, "*Doble my guard.*"

27. The friend of a Pedant, who was staying in Greece, requested, in a letter to him, that he would purchase certain books for him there. The Pedant, however, neglected the commission; and meeting his friend some time afterwards, exclaimed, "I sincerely beg your pardon, my dear sir, but "the letter which you sent me respecting "the books, I never received."

28. A Pedant, a bald man, and a barber, being on a journey together, agreed, that during the night each should watch in his turn four hours, while the other two slept. The lot for the first watch fell upon the barber. As soon as he saw that his companions were sound asleep, gently raising up the Pedant, he shaved his head, and then awakened him. The Pedant, roused from his slumber, yawned, scratched his head, and finding a smooth crown, exclaimed, "what a stupid dog is this barber, he has "waked the *bald* man instead of *me*."

BIOGRAPHICAL SKETCH

OF THE LATE

REV. WM. GILPIN,

VICAR OF BOLDRE, HAMPSHIRE.

To the Editors of **** ****.

GENTLEMEN,

TO record the memory of departed worth, and stimulate the living to piety and virtue, by examples of excellence in those that are no more, is one of the most useful and meritorious purposes to which the press can be applied. To me, it is no small recommendation of your amusing work, that such communications, in the form of Biographical Anecdote, are intended, occasionally, to occupy your pages. I would willingly, indeed, evince my approbation, by

venturing to trouble you with a sketch of an accomplished deceased character, who, notwithstanding his high claims to the tribute of a *well-written life*, has as yet, I believe, had no biographer. To do justice, however, to the character of the late Rev. Wm. Gilpin, as an author, an artist, a clergyman, and a man, would require no common pen: a true delineation of all its excellencies could only be the work of one, who was himself endowed, in some degree, with the various accomplishments and qualities, which this respected and respectable man so largely possessed. Disclaiming, therefore, all pretensions to the honour of being his biographer, I profess to offer to your notice merely those particulars of his life, and traits of his character, which the happiness of his society for a few years, the honour of his occasional correspondence, since our personal intercourse ceased, and the inspection of some of his letters, have enabled me to accumulate.

The subject of this communication was born about the year 1724, at Scaleby Castle, in Cumberland, the seat of his family for three generations. In the following letter, (which is now lying by me,) Mr. GILPIN has painted, in the interesting colouring of his own beautiful language, the connexion between himself and this venerable mansion, as well as the occasion of its being lost to his family. "At the time of my birth, it "was the mansion of my grandfather, who "was one of the most esteemed men in "Cumberland. He was a counsellor of "note, and a leading man in all the affairs "of the county. But what would not have "been his least recommendation to you and "me, I imagine, he was a person of very "fine taste; as I infer, both from some pic-"tures I have seen of his collecting, and of "his painting.

"My mother was his ward, and she gave "her hand, when she came of age, to one of "his younger sons, who had chosen the "army for his profession. This marriage

" was a state of uninterrupted happiness,
" saving the common casualties of life,
" through the space of half a century. They
" were both good people; both of improved
" minds; and both made their respective
" duties their pleasure. It is but a few
" years since they both died in a very ad-
" vanced age.

" On the marriage, my grandfather was
" unwilling that his son and daughter
" should go immediately to housekeeping,
" especially as my father would be called
" much abroad; and therefore he gave
" them an invitation to live at Scaleby
" Castle; which was then the cheerful
" resort of many folks, children and grand-
" children of the family, who always found
" there a pleasant home to bring them toge-
" ther. In a twelve-months' time, *I* made
" one among them.

" During my being at school and college,
" great revolutions happened at Scaleby
" Castle. My father's elder brother had
" succeeded to the estate: he was an honest,

" good-tempered man; but had neither the
" sense nor prudence of his father or
" younger brother. In short, without any
" vice worse than vanity and indiscretion,
" he contrived to run his estate deeply in
" debt. The finishing stroke, I have been
" told, was an imprudent bond he entered
" into with Government, in behalf of the
" receiver-general of the county. The
" event was, the receiver failed, and Scaleby
" Castle was sold.

" In the mean time my father gave up all
" thoughts of promotion in the army, by
" accepting an independent company of
" Invalids, garrisoned at Carlisle. He
" thought it a great thing for him at that
" time, as indeed it was, because it enabled
" him to fix himself, where he had before
" fixed his family.

" When the Rebellion broke out in
" 1745, he was the commanding officer at
" Carlisle, and did all he could (which was
" afterwards approved) to put the place into
" a state of defence; and it was generally

" believed, that if he had not been super-
" seded by a superior officer, whom the
" Duke of Cumberland sent to take the
" command, the place would never have
" surrendered. Not that this officer, whose
" name was DURAND, left any thing undone:
" my father and he were on the most
" amicable footing; and when he was
" brought before a court-martial for having
" given up the place, my father was his
" grand evidence, and contributed chiefly
" to his acquittal. But the fact was,
" DURAND was an unknown man: whereas
" my father was intimately acquainted with
" all the gentlemen of the country, who
" had military commands in Carlisle; the
" Colonel of the Cumberland militia was
" his nephew; and every body looked up to
" him with respect and confidence; though
" he himself always said, the Duke had
" done him the greatest favour by super-
" seding him, for it would not have been in
" his power to have done more than his
" superior officer did. The memory of this

"worthy man is still highly respected at "Carlisle; as you would easily learn, if you "should happen to meet with any of its old "inhabitants. I must add too, that he was "a good painter; but I do not think he "had the picturesque genius of my grand-"father, which I conceive to have been "somewhat extraordinary."

Before I quit the subject of Mr. GILPIN's parents, it may be interesting (disregarding the order of time) to insert, from his own letters, a few particulars of the death of these most estimable people.

"These two faithful friends," says he, "had now lived fifty years together, in "perfect happiness with each other. The "time was come when it pleased GOD to "separate them.—She began to decline "about the beginning of the year 1772, "and grew gradually worse till the February "of the succeeding year; and then her end "appeared speedily approaching. As her "strength decayed, her resignation increased. "My father's tender care over her may be

" easily conceived from his character. No-
" thing could exceed it.

" Their parting scene became, by an
" accident, a very affecting one to both.
" As he sat by her bed, a few hours before
" she expired, she desired him to take up a
" prayer-book which lay at hand, and to read
" the twenty-third Psalm. Little exertions
" of this kind, in the moment of tenderness,
" are often painful tasks. When we speak
" our own language, we can check and vary
" the voice, with our feelings; but under a
" continual exertion, it often begins to
" quiver, and is lost—it was so on this occa-
" sion. When he came to the passage,
" *though I walk through the valley of the*
" *shadow of death*, his tender feelings got
" the better of him; his voice was totally
" extinguished by them; and, notwithstand-
" ing all his efforts to controul the emotion,
" he burst into a flood of tears. She, who
" had probably on no occasion seen his
" manly heart so much subdued, was, on
" her part, greatly agitated. Her thoughts,

" which had been composed, and had taken
" another direction, were now brought back,
" in a flow of tenderness. Yet she begged
" it might infuse joy through *his* heart, as it
" did through *hers*, that, at that awful mo-
" ment, she could say, *never any woman*
" *had been more blessed with a friend, than*
" *she had with him.* '*My thanks, my gra-*
" *titude,*' said she, '*are poor; but may the*
" *Almighty recompense and bless you for*
" *ever.*'—" This was the last tender inter-
" view between them. In a few hours after
" this, she expired."

What Captain GILPIN's sentiments were, and what was the state of his mind on her death, may be seen in the following affecting, beautiful, and I may add, sublime, letter to his son, soon after her burial.

" *My Dear Son,*—I received a letter
" from you a few days ago, and another
" from my grandson JOHN.

" Your good mother's death was not un-
" expected. I perceived her growing weaker
" and weaker for these twelve months past;

"but I would not have you think that I
"give myself up to grief. I have lost her
"for the present, it is true: but I thank
"GOD I am greatly supported. I look for-
"ward. I remember her in every thing I
"see; but the remembrance brings joy. I
"loved her when a boy: a school-boy—
"she a girl, two years younger than myself:
"we agreed—we kept our agreement:
"seven years united us. Her sole endea-
"vour was to make me happy: she made
"me happy. These are pleasing ideas: I
"talk with her every day, and return the
"same kind answers which I know she her-
"self would have given me. I enjoy as
"good health as most people of my years;
"but how long I shall survive the good
"woman who has gone before me, GOD
"only knows. May we all make it our sin-
"cere endeavour so to live here, that we
"may happily meet together hereafter. O
"happy day! (the thought is joyous,) when
"fathers, mothers, husbands, wives, sons,
"daughters, and friends, shall be united in

"love and happiness for ever and ever!
"May GOD grant this happy meeting to
"us all!

"I am, my dear Son,

"Your affectionate Father,

"J. B. GILPIN.

"*Carlisle, April* 3, 1773."

About three years after Mrs. GILPIN's death, Capt. GILPIN was seized with an inflammation in his bowels, which carried him off in a few days. The circumstances of this sad event were communicated by one of his daughters, in a letter to her brother.

"The event is now over; I was alone
"with him in the room when he died. As
"nearly as I can recollect them, I will re-
"peat to you his last words. He told me,
"a little before his death, that he felt its
"approach, and rejoiced in the prospect.
"'For though I thought it my duty,' said
"he, 'to be cheerful, for the sake of you all;
"yet the world is nothing to me, since I

"lost your dear mother. But we shall "soon meet, to part no more. The sor- "rows and afflictions of this life are now "over; and though my pain is acute at this "moment, I would not exchange my si- "tuation with any earthly being, in the "blessed hope of those joys, which eye hath "not seen, nor ear heard. I meet my GOD "and my Redeemer! Do you, my dear "girl, never forget this scene. Nothing "but doing your duty can support you in "such a moment as this.'

"These were his last words; but no lan- "guage can paint his countenance as he "uttered them. Death had no terrors for "him. As I hung over my dying father, "I felt a wish for nothing but that firm "faith and animated hope which he pos- "sessed. May the remembrance be lasting "of the death of such a parent!"

The following inscription was written by their dutiful and affectionate son, and inscribed on their grave-stone:

"Sacred to the memory of Captain JOHN "BERNARD GILPIN, and of MATILDA GIL- "PIN, his wife, who lived together in con- "jugal felicity fifty years, and bequeathed "to their posterity (that best of all legacies) "a most amiable and instructive example.— "She died in the year 1773, at the age of "70; and he in the year 1776, at the age "of 75."

On Mr. GILPIN's entering into holy orders, he was prevailed upon, by the advice of his friends, to apply for some preferment in the church; the circumstance of this application, and its failure are thus related in another of his letters.

"You ask me about the Lowther and "Carlisle families. I know not on what "subject they divided; but they headed op- "posite parties at the time you mention.

"Sir WILLIAM LOWTHER was not the "heir of the Lord Viscount LONSDALE; "but of old Sir JAMES LOWTHER. The "story to which I alluded, with regard to

" General STANWIX and Sir JAMES LOW-
" THER, was this. When I first left col-
" lege, and had no employment, my friends
" put me on asking Sir JAMES for a small
" living, which he then had vacant in Cum-
" berland. I did not care to ask him my-
" self, but as I knew General STANWIX
" (who was then in London, as well as Sir
" J.) had always professed particular es-
" teem for my father, (though my father
" never much esteemed him,) I went to his
" house, told him the case, and begged he
" would carry my request to Sir J. The
" General highly approved the thing; as-
" sured me it would give him infinite plea-
" sure; and if I would drink a dish of tea
" with his wife and daughter, he would go
" that instant to Ormond-street, where Sir
" J. lived. In a reasonable time he came
" back, and, with a grave face, told me that
" Sir J. had already promised the living. So
" I thanked him for his kind endeavours,
" and all was well. I never was in Sir
" JAMES's company in my life, but once;

"and that once happened to be just after this "event. I took the opportunity to men- "tion the trouble I had given him, through "General STANWIX; and to thank him for "the obliging message he had sent me. "'Shir, shir,' said he, (for he always spoke "through his teeth,) 'General STANWIX "never mentioned the thing to me. I "never heard of it before.' The fact, I "believe, was, the General went to the "Coffee-house, read the papers, and came "back with a story, which he thought it "very unlikely I should ever hear more of. "Long before this, my father always thought "him a hollow man. He was afterwards "drowned, with his wife and family, in "their passage from Ireland; and it became "matter of a curious law-suit, *which of "them was drowned first.*"

Being thus disappointed in the hope of preferment, Mr. GILPIN accepted of a curacy in the North of England, in the neighbourhood of his aunt, Mrs. APPLEBY; of whose character, mode of living, and extra-

ordinary domestic œconomy, he has, in a letter, given the following pleasing account.

"You desire to know something of Mrs. "Appleby's œconomy; I had many op- "portunities of seeing it. The first situa- "tion I had, after I left college, was a "curacy, within two miles of her house; "where I always spent Sunday evening, "and generally much of the week. In her- "self she was a woman of no expense. "She had been left a widow in the prime "of life, but wore mourning till her death; "which I have always thought very be- "coming. She was a cheerful woman, and "made herself very agreeable to young "people; but indulged in no amusement.

"Her carriage was very little expense. "Her coach-horses went to plough; and "her ploughman sat upon the coach-box. "Her family, as I remember, consisted of "two maids, an in-door servant, an out- "door servant, and a gardener. But you "will remember, that provisions were cheap, "and servants' wages low. She was always

" esteemed the principal person of the coun-
" try, within a dozen miles round her; and
" all the poor people respected the *Madam*,
" as they called her, like a mother. When
" her elder brother's affairs went wrong,
" she took her sister and ANNE, and main-
" tained them. I never heard that her
" fortune was more than one hundred a
" a year; but, probably, her house, and a
" few acres round it, which she cultivated,
" were not included in this estimate. Her
" son, also, Mr. DACRE, who was not a
" very respectable man, but a most dutiful
" and affectionate son, was probably very
" kind to her; and furnished her family
" with corn, and malt, and game, and fish,
" of which he had abundance."

Mr. GILPIN continued a bachelor for some years after he had taken orders. Though the affections of his heart had been long engaged; and though it was his opinion through life, that early marriages were, in general, judicious, yet circumstances of prudence prevented him from

acting upon this principle in his own case; and it was not till after he was thirty, that he formed that matrimonial connexion, the history of which another of his letters relates in the following simple and beautiful manner.

"When my uncle was in possession of "Scaleby Castle, before his affairs went "wrong, he took a little niece, a father-"less child, to bring up. He had no "children of his own; and his wife and he "considered her as such: nor were my father "and mother fonder of any of their own "children, than they were of her. She "used often to be at Carlisle, to play with "her cousins; and her cousins were as often "at Scaleby to play with her. She was a pretty "little girl, and every body said she was a very "good little girl. In short, one of her cousins, "though only a school-boy, took a particular "fancy to her. He soon after made his father "and mother his confidants, and they were "far from discouraging him. They proba-"bly thought, (as I do now,) that early "attachments, though not favourable to

" ambition and worldly schemes, are far
" from being unfavourable to virtue; and
" my father, good man, (which alone would
" endear his memory to me,) painted her
" picture, and sent it me to Oxford; though
" the poor girl herself was then ignorant of
" the occasion. In process of time, how-
" ever, the plot began to open. The two
" cousins became acquainted with each
" other's sentiments; and though (as
" neither of them had any thing to depend
" on but themselves) it was several years
" before the drama was concluded by a
" marriage; yet at length it was thought
" prudent by all their friends, and they have
" now (1791) lived together about thirty
" years, without having been almost as many
" days separated. No marriage could be
" more happy. All their schemes suc-
" ceeded; and they are now in their old
" age in affluent circumstances, and have six
" fine grand-children to bear their names
" after them. They have often said to each
" other, they never knew what could be

" called an affliction: and only have to hope, " that GOD will be pleased to work with " them by felicity, as he often does with " others by calamity. This intermarriage, " and some others of the same kind amongst " us, made a humorous friend of mine " once tell me, 'I know not how it is; but " either your family think no other family " fit to marry into; or no other family will " marry with them.' "

It was now that Mr. GILPIN entered upon that scheme of life, which he had determined on as the means of present comfortable maintenance, and of future competence, —the business of education: and he accordingly took the Rev. DANIEL SANXAY'S school, at Cheam in Surrey. No man could be better qualified for so important a profession (let me call it) than himself. His conscientious rectitude, indeed, was a sufficient security, that he would undertake the performance of no function which he was not able to fulfil; and the manner in which he executed it, in all its branches, was alike

creditable to his head and his heart. An elegant and accurate, rather than a profound, scholar, the boys committed to his charge imbibed a delicacy of taste, and a feeling of the beauties of the authors they read, which rarely grow out of the mechanical routine of study adopted in other large schools: while the *principles* on which his whole system of education was conducted, —the fear of disgrace, the spirit of emulation, and the praise of desert,—encouraged all the nobler sentiments of the mind, and created that dignity of character in youth, which is the surest foundation of honourable and virtuous conduct in after-life. But the circumstance that chiefly distinguished Cheam School from other public seminaries, and which might afford an useful hint to many of those who stand at the head of such like important institutions, was *the conscientious regard paid by the exemplary master to the moral habits and religious principles* of the scholars under his care. Nothing was received as an excuse for, or palliation of,

vice or impiety. No breach of truth, honour, or virtue, was overlooked, and no instance of profaneness pardoned in compliment to extraordinary talent, or vivacity of spirit: while the principles of worthy conduct, and a reverence and love of piety, were instilled, both by precept and example, conveyed and displayed in so judicious a manner, as insensibly to insinuate themselves into the heart, and gradually incorporate with the character. That base system of *tyranny* in the older over the younger boys, (properly enough termed *fagging*,) which disgraces most of the public schools in our free country, and naturally inspires both a sense of degradation, and an insolence of spirit, was unknown at Cheam: and no priority of situation in the school, and no elevation of rank in the boy, entitled any one to lord it over his fellows, to treat them harshly, or employ them servilely. While the virtues of the *christian* were carefully inculcated, the manners of the *gentleman* were not neglected; nor did

a lad ever leave Cheam school, without having enjoyed every opportunity, encouragement, and facility, of becoming in after-life a credit to his instructor, an honour to his own profession or situation, and a valuable acquisition to society. The examples of Viscount SIDMOUTH, the Right Honourable NICHOLAS VANSITTART, WILLIAM LOCKE, esq; of Norbury Park, Colonel MITFORD, the historian of ancient Greece, and several other eminent and respectable characters, all scholars of Mr. GILPIN, might be adduced as instances of the truth of this assertion.

From the moderation of Mr. GILPIN's terms of tuition, and the liberality of every branch of his establishment, it was many years before his labours had enabled him to lay by that sum, which he considered as a competence; but at length having accumulated ten thousand pounds, (to which he had limited his wishes and ambition,) and being presented, about the same time, by Colonel MITFORD, to the vicarage of Boldre

in Hampshire, (of the value of £120 per annum,) he relinquished his school to his second son, the Rev. Wm. Gilpin; and having made some necessary and judicious alterations in the parsonage-house, he retired into the country, and sat down for life at Boldre. On inspecting into the nature and state of his parish, he soon found that he had only changed the kind, and not lessened the weight, of his labours. Situated on the borders of the New Forest, Boldre parish extends to a circumference of from 15 to 18 miles, including for the most part, within this circuit, a tract of wild uncultivated heath, and peopled chiefly by cottagers of the poorest description. Utterly neglected by their former pastor, and exposed to every temptation of pillage and robbery, from their proximity to the deer, the game, and the fuel of the forest, these poor people were little better than a horde of banditti; and, without the opportunity of the humblest education, the means of religious instruction, or the benefit of decent example,

presented a picture of savage life, which, perhaps, was hardly ever paralleled in a civilized country. To cure these evils was both a point of conscience, and an object of constant assiduity with Mr. GILPIN: and his character cannot be placed in a more admirable, exalted, or dignified light, than by saying, that after being some time resident among them; by frequent visits to their cottages: by personal instruction; attention to their wants, and relief to their necessities; by friendly advice, and plain familar preaching, to the adults; and by affording humble but useful education to the children of the poor; he *reformed his parish*, and introduced habits of order and decency into a district, which was only remarkable, before his residence there, for a total defiance of the laws both of GOD and man.

But, perhaps, this and other features of Mr. GILPIN's excellence may be better developed by a slight moral analysis; by regarding him (though I confess it will be

through a very imperfect medium) as an *author*, an *artist*, a *clergyman*, and a *man*.

The publications by Mr. GILPIN were numerous: and have long and deservedly obtained a popularity, that might render any eulogium of them unnecessary. The charms of his style, indeed, are irresistible. Perfectly original in literary composition, whatever might be his subject, he threw over it a grace, peculiarly and exclusively his own. His pen, like his pencil, owned no archetype except nature; but it was nature in her best dress of simplicity and delicacy. Not that it must be thought, his writings were the off-hand productions of negligent haste: the contrary was remarkably the case; for I have often heard him declare, that, with respect to his more considerable works, he even went beyond HORACE's rule of *nonumque prematur in annum*, and kept them by him for *twelve years*, before they were presented to the world: a circumstance that satisfactorily accounts for their fine polish, finished ex-

cellence, and remarkable accuracy. It must be allowed, indeed, that a practice which militates so strongly against the *natural impatience* of an author, is not likely to be very generally imitated: but we cannot avoid, at the same time, both feeling and acknowledging the good-sense and advantage of following an example, founded on the advice of one of the most judicious rhetoricians of antiquity.* Every man who has been much in the habit of literary composition, is well aware of the benefit which is derived to his work from the revision of a judicious and impartial eye, to detect, and point out, those errors or inaccuracies which have escaped his own; and he must also know, that when he has published hastily, without such assistance, he has generally had occasion to regret his neglect of obtaining it. The reason is obvious. The mind, in the warmth of composition, completely occupied with the subject, has little or no attention to bestow on

* Quintil. lib. x. c. 4.

the *mechanical* part of the work; its business is with ideas, and not with grammatical niceties: and hence it happens, that a thousand minor defects in style and expression escape the observation of the author, which are sufficiently obvious to an indifferent reader, whose attention, less interested by the subject, is equally directed to the manner in which it is handled, and the language in which it is clothed. Now this practice applauded by HORACE, recommended by QUINTILIAN, and adopted by Mr. GILPIN, *scripta reponantur ad aliquod tempus, ut ad ea post intervallum, velut nova atque aliena redeamus*, effects the service of a friendly revisor. In process of time, the interest of the author's *subject* fades away from his mind, and he looks at his work with the calm attention of an indifferent reader. By occasional reference to it, and perusing it under different impressions of mind, he gradually analyzes every part of it, perceives its defects, and discovers its inelegancies; and by these means affords

himself an opportunity of correcting, polishing, and perfecting it, before it meets the public eye.

Mr. GILPIN's first work was, I believe, the life of his lineal ancestor, (in 1753,) the celebrated BERNARD GILPIN, commonly called *the Northern Apostle*, and rector of Houghton-le-Spring, in the county of Durham: a piece of biography, written *con amore*; not only with exquisite simplicity and grace, but with all the feeling of a mind smitten with the love of piety and virtue, and emulous of following the bright example which it had undertaken to pourtray. This life was reprinted in 1765, accompanied by that of LATIMER; and followed by others of JOHN WICKLIFFE, JOHN HUSS, JEROME of Prague, and ZISCA, in 1765; and by that of CRANMER, in 1784. Previously to the publication of the last work, however, he printed, in 1779, "Lectures on the "Church Catechism;" a little book, drawn up for the use of the young men educated at his academy, and admirably calculated,

from its *practical nature*, to be beneficial to those for whose advantage it was written. In the year 1790, he printed his chief and most elaborate work, "An Exposition of "the New Testament;" which had for many years occupied much of his time, thoughts, and attention. The public approbation quickly justified the opinion, which had engaged him to undertake this work: that it was possible to clothe the New Testament in an English dress, of plain and simple elegance, which, without altering its sense, might clear its meaning, and increase its beauty. Testimonies of respect and approbation, from various learned and pious men, crowded on him from all quarters, on its publication; one of which he has mentioned in the following manner, in a letter dated 15th September, 1795: "My "acquaintance with a worthy clergyman, "Mr. GREEN, of Hardingham, in Norfolk, "was the occasion of my troubling you. I "was never personally acquainted with him; "but when I first printed my Exposition

"on the N. T. he wrote me a very friendly "letter, informing me that ever since he "had seen the Epistle to Philemon, mo- "dernized, in *the Christian Hero*, by Sir "RICHARD STEEL, he had wished to see "the whole New Testament expounded in "something of the same familiar manner; "and that mine had entirely met his appro- "bation. And then, to evidence his sin- "cerity, he mentioned to me two or three "passages which he thought might be im- "proved. As I received these corrections "candidly, and wished for further remarks, "he read the book critically, and from time "to time gave me several other remarks, "almost all of which I adopted. This "critical correspondence, on scriptural sub- "jects of different kinds, continued till his "death, which happened at the end of the "last year. After his death, his executors, "or one of his friends, made me a present "of his *works*, which were out of print; "and, at my desire, gave me a few parti- "culars of his *life*, with which I was totally

"unacquainted. His *works* consist of "translations, from the Hebrew, (for he "was esteemed among our best Hebrew "scholars,) of the Psalms, and other prac- "tical parts of scripture; and I cannot but "think he gave the first hint to the Bishop "of London, Dr. BLANEY, and the pre- "sent Primate of Ireland, who followed "with translations of different parts of the "Bible, in the manner of Mr. GREEN. "Mr. GREEN's Psalms were printed six- "teen years before Bishop LOWTH pub- "lished his Isaiah, which was the first of "these Biblical works I have mentioned."

It was not to be expected, however, that so novel an attempt as that of *modernizing* the books of the New Testament should be received by *all* with an equal approbation. Some objections appeared, both to the principle itself, and the *manner* of executing it. To one of the latter description, which had been privately suggested by a friend, Mr. G. returned the following vindication. "You wish I had left the sacred writers

" more in possession of their bold, figurative
" expressions, and had been more full in
" my explications. With regard to the
" first, (as I have just been telling a very
" sensible man, unknown though to me,
" who wrote to me on that subject out of
" Warwickshire,) I cannot see how the
" harmony of composition would have al-
" lowed me to do otherwise. You are still
" in possession of these bold, figurative ex-
" pressions. I admire them with you; but
" do not pretend to vie with them. If I
" modernize one part and not another, I
" fear I should produce rather a disagree-
" able mode of composition. Those bold
" flights, which are of a piece with the ori-
" ginal scriptures, would agree ill, I fear,
" with the coldness of modern language.
" As to your exceptions of my conciseness,
" I hope they will vanish, if you will read
" attentively my title-page, which sets forth,
" that I *mean chiefly* to convey, as far as
" I can, the *leading sense* and *connexion*.
" As this my design in attending to the

" *leading sense chiefly* does not seem to be " generally taken up, I shall, in another edi- " tion, say something more on the subject."

In the year 1788, Mr. GILPIN printed two sermons; the one preached at the visitation of the Bishop of Winchester, in 1788; and the other at that of the Chancellor of Winchester, in 1780. In 1790, came out his Observations relative chiefly to Picturesque Beauty, made in the year 1776, on several parts of Great-Britain, particularly the Highlands of Scotland, in 2 vols. 8vo. This publication was followed by Observations relative chiefly to Picturesque Beauty, made in the year 1772, on several parts of England, particularly in the mountains and lakes of Cumberland and Westmoreland, in 2 vols. 8vo. He then published, Remarks on Forest Scenery, 2 vols. 8vo.;—Essays on Picturesque Beauty;—Picturesque Travels, and the Art of Sketching Landscape;—Essay on Prints;—Observations on the River Wye;—Picturesque Remarks on the Western Parts of England;

—Sermons to a Country Congregation, and Hints for Sermons;—Moral Contrasts, or the power of Religion exemplified under different characters;—Amusements of Clergymen;—Life of JOHN TRUEMAN, and RICHARD ATKINS, for the use of Servants'-halls, Farm-houses, and Cottages;—An Account of WILLIAM BAKER. His posthumous works were, "Observations on the "coast of Hampshire, Sussex, and Kent;" and "Dialogues."

With respect to his two little popular tracts, "the Life of JOHN TRUEMAN, and "RICHARD ATKINS," and "An Account "of WILLIAM BAKER," some circumstances connected with them are curious, and deserve to be recorded. In mentioning these publications in one of his letters, he says, "I am very glad my little books "pleased you. Instruction, I have observed, "is generally given to low people in the way "of *precept*, which they often do not understand, and are rarely very attentive to. "I had an inclination to try the way of

" example; and in the account of TRUEMAN
" and ATKINS, (which I endeavoured, as well
" as I could, to copy from nature,) I have
" touched most of the characters in low
" life, that appeared to me praiseworthy, or
" the reverse. The first edition, which was
" not so full, I drew up merely for my own
" parish. But some of my friends saw it,
" and were pleased with it; and it fell acci-
" dentally into the hands of a learned and
" ingenious prelate, (the Bishop of Worces-
" ter,) with whom I am not acquainted.
" But he wished to have some of them
" for his parish of Hartlebury; and advised
" me to print it for sale. I accordingly
" printed a second edition at a low price;
" which I could the better afford, as I told
" BLAMIRE, he should have no profits from
" it, to which he readily consented. The
" other little affair, the life of BAKER, is
" content to circulate only in my own
" parish; except among such of my friends,
" to whom I have given it. The good old

" man desired me to be his executor; and " I undertook also to be his historian."

It is mortifying to reflect, that with regard to the subject of this last pamphlet, (the subject of which was a real character,) the worthy and unsuspecting vicar of Boldre should have been the dupe of vulgar artifice, and consummate hypocrisy, concealed under the cloak of apparent blunt candour and rugged honesty. WILLIAM BAKER was an old rustic, resident in a wild part of the parish of Boldre. In one of his walks Mr. GILPIN had lighted upon his cottage. On entering it, he found its inhabitant, an aged, but stout and athletic man, eating his humble dinner. All within was neat and clean; and something indicative of strong sense, and a cheerful mind, appeared in the countenance of the old peasant. Mr. GILPIN sat down, informed BAKER who he was, and entered into conversation with him. He soon perceived that his host, though without much education, was a man of clear head, and strong mind: *abnormis*

sapiens, crassaque Minerva; well versed in the Bible; full of maxims of prudence and economy; and apparently of the most open, blunt, and independent character. Highly interested by his visit, Mr. GILPIN frequently repeated it; and from the conversations which passed, during this intercourse, between BAKER and himself, he drew up that beautiful account which he published in the little work above-mentioned. The misapprehension of BAKER's *real* character was not done away till some time after the death of the old man: and considering it as exemplary at the time of his decease, he wrote a short epitaph, and had it engraven on the old man's tombstones, as a salutary monition to the parishioners of Boldre, who were in the same humble class of life with the deceased. At length, however, he was undeceived; and had the sorrow, rather than the mortification, to find that BAKER had been, through life, a worthless and flagitious character: that age, instead of curing, had only altered

the nature of his vices; and that by all, except the pastor, he had ever been known, and despised, as a consummate rogue, an oppressive extortioner, and a base hypocrite.

The merits of Mr. GILPIN's productions in the art of drawing may be comprised in three words, *genius*, *originality*, and *taste*. It has long been admitted as a decided point, by those who are competent to judge and determine on the subject, that his drawings manifest the most sublime genius, in the style of composition, and the effect of light and shade. His sketches in Indian ink, indeed, are undeniable proofs of his possessing this quality in a high degree, since they exhibit that certain criterion of it, the production of astonishing effect with very little effort. Hasty and spirited sketches, they are intended rather to convey the general idea of an object, than its specific delineation; and cannot consequently be admired by those, who look for minute imitation as a necessary characteristic of excellence in the art: but they make ample

amends for the absence of *portraiture*, by grand conceptions of the *picturesque*. He himself, indeed, has anticipated, and answered, the objection that may be advanced against the want of exact resemblance between his compositions and real scenery, in "the accounts of the prints," prefixed to his "Observations on several parts of "Great-Britain, particularly the Highlands "of Scotland." "With regard to the "prints," says he, "which adorn these "volumes, I can only say, what I have said "of those in other publications of the same "kind; that few of them pretend to be "*exact portraits*. They, in general, only "*characterise the countries* through which "the reader is carried. They were slightly "taken in the course of a hasty journey; "and at best meant only to preserve the "great lines of the country."

Mr. GILPIN's claim to *originality* as an artist arises from his having opened a new source of enjoyment in surveying the works of nature. His theory of the picturesque

has unfolded the principles of the pleasure which such scenery conveys to the mind; his rules have reduced them to a science; and his drawings have illustrated the one, and exemplified the other. Equally obvious, in the productions of his pencil, is his *refined taste*. Not that this quality was confined to his drawings; since it pervaded all he wrote, said, or did. He seems indeed to have touched nothing, either with pencil or pen, without communicating to it as much *grace* as the object was capable of receiving. When he deviated from nature, it was only to improve her; to select and exhibit her beauties, and correct or conceal her deformities; a principle incontrovertibly admissible into works of *mere art;* where, as the object is to please, those particulars alone which are calculated to produce that emotion, ought, legitimately, to be admitted. In that disposition of objects constituting picturesque scenery, included in the idea of planning or laying out ornamental grounds, he was perhaps unequalled

Most of the improvements made in the gardens of Warwick Castle, about twenty-five years ago, were (if I am rightly informed) executed from his hints: and the disposition of his own confined grounds, at the parsonage of Boldre, evinced how much beauty and variety could be thrown over a very few acres, by the magic touch of superior taste.

If we ascend from the contemplation of Mr. GILPIN's exercises of amusement, to his performance of professional duties, we shall find him equally the object of respect and admiration. As a spiritual pastor, it is impossible to give a more exact picture of this excellent man, than what he has himself painted of his venerable ancestor the Rev. BERNARD GILPIN.

" As to the discharge of his functions, " no man could be more strongly influenced " by what he thought the duties of it. " The motives of convenience, or present " interest, had no kind of weight with him. " As the income was no part of his concern,

" he only considered the office; which he
" thought was such a charge, as a man
" would rather dread than solicit; but when
" Providence called him to it, (for what
" was not procured by any endeavours of
" his own, he could not but ascribe to Pro-
" vidence,) he accepted it, though with re-
" luctance. He then shewed, that if a sense
" of the importance of his office made him
" distrust his abilities, it made him most
" diligent in exerting them. The very re-
" pose to which his age laid claim, he would
" not indulge; but, as long as he had
" strength sufficient, persevered in the la-
" borious practice of such methods of in-
" struction, as he imagined would most
" benefit those under his care. Of popular
" applause he was regardless, so far as mere
" reputation was concerned; but as the
" favour of the multitude was one step
" towards gaining their attention, in that
" light he valued it. He reproved vice,
" wherever he found it, with the utmost
" freedom. As he was contented in his

" station, and superior to all dependence,
" he avoided the danger of being tempted
" to an unbecoming compliance; and whe-
" ther he reproved in public or in private,
" his unblameable life, and the seriousness
" with which he spake, gave an irresistible
" weight to what he said. He studied the
" low capacities of the people among whom
" he lived, and knew how to adapt his ar-
" guments to their apprehension."

It is somewhat remarkable, that every particular of this description was minutely exemplified in the clerical history and character of Mr. GILPIN. Like his great ancestor, he had been presented to a living, unthought of, and unsolicited; a voluntary testimony of respect and regard, in Colonel MITFORD, for the master of the school at which he had been educated. When Mr. GILPIN took possession of his preferment, the value of it (independently of trifling surplice fees) amounted to 120l. per annum; a sum, which, with the disinterestedness of BERNARD GILPIN, he divided with his cu-

rate. His personal labours in the parish of which he had undertaken the charge, (as long as health and strength permitted,) were equally exemplary with those of the same venerable divine. Nor was he less independent in the exercise of his duty; less intrepid in the reproof of impiety and vice; or less decisive and firm in the measures which he adopted to discountenance them. A remarkable instance of his conscientious discharge of duty in this respect occurred about five and twenty years ago; when, notwithstanding the odium to which the exercise of ecclesiastical punishments is exposed, he boldly had recourse to them, in order to correct an offender, of considerable property in his parish, on whom the gentler measures of advice, persuasion, and remonstrance, had proved to be inefficacious. The case was as follows. One of the principal and most opulent farmers of Boldre, a married man, with a large family, and amiable wife, had long given much offence to his more serious neighbours by his dis-

orderly life. His conduct at length reached the ears of Mr. GILPIN, who, with almost fatherly tenderness, endeavoured mildly, but earnestly, to bring him to a sense both of his folly and his danger. The man, however, was incorrigible; and, instead of reforming, became more abandoned, publicly keeping a mistress in the neighbourhood of his own house. Threats of the Spiritual Court were resorted to, but without avail; and Mr. GILPIN found it necessary either to suffer such a scandal to his parish to remain unnoticed, and the influence of his evil example to diffuse itself without a check, or to have recourse to a remedy, which, however efficacious, he was well aware, would be far from popular. He did not hesitate a moment between the performance of his duty, and the probability of incurring obloquy by fulfilling it. A process was instituted against the farmer in the Ecclesiastical Court, and, as he continued refractory, excommunication was on the point of being awarded against him.

The culprit, however, now took fright, made concessions, and implored mercy; and by an application to the Court, the final punishment was withheld, on condition of his appearing publicly in the church, brought in by the two churchwardens, and there, in the face of the congregation, repeating, after the Minister, a paper containing a candid confession of his crime, an avowal of his contrition, and a deprecation of GOD's anger. The ceremony was accordingly regularly gone through, before an immense audience; and, at the conclusion of it, Mr. GILPIN, ascending the pulpit, delivered, with a firm voice, and in the most impressive manner, an admirable appropriate sermon, on the novel and memorable occasion. The style of his preaching, indeed, at all times, was highly interesting. Nature had bestowed upon him a commanding person, and a full and musical voice: education had given him all the classic proprieties and simple graces of public speaking; but it was the piety of the

heart which constituted the chief charm of his delivery, and threw into his manner feeling without affectation, earnestness without harshness, and fervour without passion. Rather desirous of rendering himself intelligible to his poorer parishioners, than of gratifying the taste of his more polished hearers, his sermons were remarkably plain, and admirably adapted to the comprehension and improvement of the lower classes, from the many familiar illustrations which they almost constantly contained, drawn from their peculiar habits and occupations in life. His *reading* of the scriptures, also, more especially of the Prophets, might be said to be inimitable. He seemed to be warmed with a portion of their own fire, to have caught a spark of the inspiration of these gifted seers, when he recited their awful predictions, or delivered their terrible denunciations. The lofty imagery of oriental composition acquired additional sublimity from the full melody of his sonorous voice, and the deep devotion of his

solemn but forcible manner. Rather practical than doctrinal in his discourses, it was more his endeavour to excite his hearers to holiness, virtue, and benevolence, by illustrating and enforcing the precept, than by discussing the mysterious and speculative points of theology. The veil which covers "the deep things of GOD" he did not attempt to remove; his aim not being to amuse the fancy with explications of things inexplicable; but to improve the heart, and amend the conduct, by displaying "the "power of the commandment." The character of Mr. GILPIN's religion was cheerful, mild, and charitable; darkened by no tenets as gloomy as they are unfruitful; soured by no spiritual pride; tainted by no intolerant spirit. Difference of opinion on doctrinal points never exposed a fellow-christian to his anger, hatred, or contempt. Willing to believe that all were sincere in their faith, if their "life were in the right," and not daring dogmatically to pronounce upon the infallibility of his own opinions,

he forbore from censuring what might, possibly, not be erroneous; and readily conceded to other men that liberty of judgment, which he exercised so conscientiously himself. Nay, he went further, both in charity and good sense; for he admitted, that christianity might be inculcated in *more modes than one*; and that sectarism by no means involved a corruption of the christian faith, or an hindrance to the propagation of the gospel, or the growth of piety and virtue, among men. Of this truly evangelical temper he evidences a striking proof in the following letter, on the subject of *methodists*.

" You and I think perfectly alike about " methodists. It appears to me, that, by " the merciful providence of GOD, the " gospel has two great modes of access " to the human heart, both perhaps conducive to the same good end. The one is " through the channel of the *imagination*; " the other, through that of *reason*. The " former is more adapted to the ignorant

" and unenlightened part of mankind, who
" cannot reason, nor see the force of evi-
" dence. The methodists all seem inclined
" to this mode of address. They apply to
" the imagination, and endeavour to inspire
" enthusiastic fervours; which may be very
" conducive, I doubt not, to incite piety
" and devotion. But if we grant that *this*
" mode of application may be of use to the
" *ignorant* and uninformed; the sectary,
" on his part, should grant that it is not
" adapted to general use. To convince the
" *learned* infidel, you must not open upon
" him with the absolute *necessity* of *faith*,
" till you have convinced him of the *foun-*
" *dation* of that faith; nor tell him affect-
" ing stories of the sufferings of CHRIST,
" till he be satisfied of the *reality* of those
" sufferings. Again, when worldly pre-
" judices, and refined modes of immorality,
" have mixed themselves with christian
" doctrines, some learning is necessary to
" disentangle all this maze of errors: and,
" if the enthusiastic preacher call this

"worldly wisdom, I should be apt to call "him uncandid. Let us all do the best we "can, says yours, &c."

But whatever concession Mr. GILPIN might make to the agency of a pious imagination in others, he allowed no flight of it in himself. His faith and teaching were equally regulated by the plain declarations of Holy Writ; nor did he hold or inculcate any opinions as certain, however they might be adapted even to the amiable wishes of the human mind, unless they had their unequivocal foundation in scripture. A few lines from a letter of his, on the recognition of friends in another world, will illustrate this feature of his character.

"I do not know that I ever *opposed* "your favourite opinion. I think it by far "the most *probable*, that we shall all meet "together hereafter; though whether we "shall form any friendships hereafter, ex- "actly as we form them here, is, I think, "a matter of some doubt. *Here* we love "one another, and often contract our

" friendships, for the sake of elegant man-
" ners, natural affections, pleasing humours,
" good sense, knowledge, and a variety of
" other endowments and acquirements.
" *Hereafter*, I apprehend, these things
" will appear to little advantage, where ac-
" counts are to be settled by different de-
" grees of christian perfection. Now it
" *may* happen, that in those accomplish-
" ments (if I may so speak) of humility,
" charity, a forgiving temper, and the like,
" which alone pass current hereafter, we
" may be above or below our late earthly
" friends; and will, therefore, be no more
" suited to form friendships with them, than
" an ignorant peasant is with a philosopher.
" But, however these things may be here-
" after, we may all make ourselves very easy
" in the reflection, that all will be ordered
" in such a way as most undoubtedly to pro-
" mote our best happiness."

The sober and scriptural tone of Mr. GILPIN's piety, however, was ever in sweet unison with all the fine feelings and affec-

tions of the heart. Aware that christianity was intended to improve, refine, and exalt, and not to annihilate, the sensibilities of nature, he freely admitted their indulgence, where they trenched on no duty, and were carried to no excess. With respect to that emotion, grief on the death, or apprehended loss, of dear and valued connexions, he thus expresses himself in a letter of consolation to one who was suffering the agony of the expected decease of a beloved relative.

"I wish it were in my power to adminis-
"ter any comfort to feelings like yours.
"I hope, however, that recovery is not yet
"to be despaired of. But as GOD often,
"for his own reasons, takes the wise and
"good out of the world, before the course
"of nature; so, if we could only persuade
"ourselves, that GOD ALMIGHTY knows
"better than we do what is right, we should
"possess the true secret of bearing afflic-
"tion. One should think there was no
"great difficulty in bringing ourselves to
"this conclusion; nor is there in *theory*;

"—but *practice*, wayward practice, makes "the obstacle. And yet, perhaps, the "philosophy of the Gospel does not "require so strict an obedience to this great "truth. A greater philosopher than any "of the Stoic School allows more indul-"gence, I think, to human feelings. We "must consider his example as precept, and "we are assured, that he not only had "strong affections; but it is recorded, that, "on the death of a friend, *Jesus wept.* I "hope, however, that I shall find, you have "had occasion at this time, neither for the "stoicism of christianity, nor for its more "indulgent allowances."

The barbarous and immoral state in which Mr. GILPIN found his parish when he settled at Boldre, gave him much concern; and induced him to adopt strenuous but discreet measures, for its reformation and improvement. Directing his attention, in the first place, to the aged and impotent paupers, and the friendless and unprotected poor children of the parish, he procured a

healthy and convenient work-house to be erected, where the one were decently lodged, and comfortably provided for, and the others trained to habits of activity and order, and taught the principles of the christian religion. He then founded a school, for teaching the elementary parts of learning, in the week days, to a certain number of the male and female children of the labourers and peasantry, and for the general religious instruction of the poor boys and girls of the parish on the Sunday. Aware of the difficulty of bringing adults to habits of sobriety and decorum, who had been trained up, and occupied through life, in a course of depredation and licentiousness, he conceived that one great means to so desirable a result would be, to give education and decent manners to their children, that the parents might be gradually induced to regard and adopt them, by having always before their eyes, at home, the advantage of the one, and the becomingness of the other. For the foundation of this school, he had

raised £400 by his various publications; and to provide a fund for its perpetual endowment, he resolved to dedicate all the future productions of his pencil: to direct them by his will to be sold, and the profits of the sale to be invested in the hands of certain trustees, and applied to that benevolent and useful purpose. From this period it was difficult to procure an original drawing from him. Before, he had been largely liberal in presenting them to his acquaintance; but he now considered them as consecrated to better ends than that of friendly compliment; as a treasure destined for the poor, which he was continually adding to, but would, on no account, diminish.*

* The trustees named were the Earls of Dartmouth and Harcourt, and Bishop of Durham, Lord Redesdale, Mr. Addington (Lord Sidmouth), Mr. Yorke, Sir Geo. Beaumont, Sir Harry Neale, and Colonel Mitford. Christie sold the drawings for £1625: the principal purchasers of them were,—Sir Robert Hervey; Ladies Tankerville, Beauchamp, and Proctor; Lords Ossulston and De Blaquiere: Messrs. Vansittart, Locke, Legge, Maitland, Davenport, Forbes, Alexander, and Rogers; Dr. Monro; and Colonel Mitford.

Independently of the living of Boldre, Mr. GILPIN had no church preferment, except a prebend of Salisbury, which was presented to him in the handsomest manner by a prelate, (Bishop BARRINGTON,) whose patronage, while in the see of Salisbury, and since his translation to the more extended bishopric of Durham, has ever been generously, judiciously, and conscientiously bestowed.

It is delightful to see the graver parts of an excellent character relieved and illuminated by amenity of manners, cheerfulness of disposition, and sweetness of temper; and to find our admiration of the *saint* confirmed, on a nearer view, by qualities which must secure him our esteem as a *man*. Such was the case with Mr. GILPIN: no man ever combined, in a more remarkable degree, the excellencies of the head and the heart; and no man ever displayed more strikingly the natural relationship that subsists between true piety and general grace of character.

In person, Mr. GILPIN was rather above the middle size; of an athletic form; corpulent, but not unwieldy; with an expanse of forehead, that indicated superior intellect; and a countenance in the highest degree interesting and pleasing. Generally lighted up by a benignant smile, it beamed with peace from within, and with benevolence to all around him; but, in the moment of reproof or remonstrance, assumed a dignified solemnity, which silenced and abashed. His conversation, though correct and refined, was animated and agreeable; replete with anecdote; enlivened with chastened and good-natured wit; and, to all appearance, entirely free from embarrassment. Such, however, was *not* the case. His singular modesty led him to believe, that he was deficient in the faculty of conversation; and he has lamented, in a letter, (what would never have been suspected, without his own confession,) that he felt such an incapacity to support it, as repressed his powers both of thought and expression.

"I have had a visit from Mr. SEWARD. "He is a very informed man, and has the "most pleasing talents in conversation of "almost any person I meet with; talents "which I almost envy, as I possess so "little of them myself. I have lived so "little in company, and so much with a "book and a pen, that I can rarely think, "without one in my hand. I rarely talk "on any subject in company, but when I "leave it, I recollect fifty things which I "might have said, and what did not at that "time occur." A considerable portion of Mr. GILPIN's hours, indeed, was spent in private reflection and composition. Fond of solitary exercise, he usually passed a great part of the morning in some sequestered and shady walk, with his pencil and tablets in his hand. Here his mind expatiated without restraint; and here he committed to paper those ideas, fresh and glowing from their store-house, which he afterwards moulded into his instructive and entertaining publications.

"Thus he lived, and he lived happy;
" And in this quiet contemplation found
" More real comforts, than societies
" Of men could yield, than cities could afford,
" Or all the lustres of a court could give."

The remainder of the day he dedicated to family intercourse. After dinner he usually played a single game of backgammon or chess with Mrs. GILPIN; and in the evening exercised his pencil, while one of the ladies (his wife, or wife's sister) read some literary work of interest or edification. Remarkably temperate, and careless about the indulgence of the palate himself, his table never exhibited expensive delicacies, or superfluous covers. It was always, however, sufficient for the purposes of decent hospitality, and a *friend* was ever welcomed to it with the sincerest cordiality. This feature of his character he has admirably depicted in the following letter.

" I spent a day with your friends at ****.
" That is, till a late dinner hour: I seldom
" dine abroad, for it is among my infirmi-
" ties to think conversation spoiled by the

" conviviality of eating and drinking, and
" the clashing of cups and plates, and table
" compliments, and servants waiting, and
" twenty other *et ceteras*. I was never
" fond of eating and drinking; but from
" habit, I have now taken a thorough dis-
" like to them both; and never dine plea-
" santly but on my own bit of mutton, and
" a draught of small beer after it, (for I
" never drink wine,) and so the job is over.
" I do ill, however, in connecting these
" remarks with the ——'s, whose table,
" like themselves, is elegant, temperate,
" and what it should be: nay, I suspect
" Mr. **** in his heart to be of our sect;
" for I have often dined with him, and have
" as often seen him attentive to every body
" but himself. I spent a day also, *but would*
" *not dine*, with Mr. WALPOLE, at Straw-
" berry Hill. We had often corresponded,
" and were well acquainted with each other,
" but never met before. I had seen his
" house also, but never his curious cabinets,
" which he shewed us with a politeness that

"hurt me: for he was so much crippled "with the gout, that he could hardly move "from one room to the other. He is cer- "tainly a man of great taste; but *for me* "there is a little too much of the antiquary "mixed with it."*

* Mr. GILPIN rarely went from home, after his settlement at Boldre. The occasion of the journey adverted to in the above letter was to pay a visit (in 1791) to his son and his family, at Cheam in Surrey. The feelings of an affectionate and amiable heart are beautifully expressed in the following little sketch of one source of his pleasure and amusement under his son's roof.

"I seldom go from home; but I have lately been a "journey into Surrey, to see my children and grand- "children, three little girls and a boy. The little girls "are fine children; but the boy, little WILLIAM, "about two years old, I durst produce, for weight, "beauty, eloquence, discretion, or any other good qua- "lity, before the best judges of children, with any boy "in Britain. It will appear odd to you, but I had "more pleasure in seeing that little boy draw his wag- "gon after dinner, at the end of the room, and avoid "a coil of the carpet, or a corner of the chair, with so "much judicious earnestness, than I should have had "at looking at the finest picture, which either the "Pope or the Duke of Tuscany could have shewn "me."

In another letter I meet with the following traits of his simplicity, good sense, and benevolence. "You

The frugality of Mr. GILPIN's table, however, by no means implied any thing approaching to parsimony in the general conduct of his household. The establishment and style of living at Boldre vicarage was marked alike by liberality and œconomy; and though his income could not amount to £700 a-year, yet a discreet management enabled him to support his carriage and horses, two male servants, and as many female domesties; at the same time that nearly a third part of it went in bounty to the poor. Of himself, in short, and every thing about him, simplicity was the characteristic; but it was simplicity associated with elegance, adorned by benevolence, and sanctified by piety.

" must not expect me to *wish you a merry Christmas.*
" I never use that old, jovial wish of our aucestors; it
" sounds riotous in my ears. Nor shall I wish you the
" *compliments of the season;* which is only the same
" thing, in the dress of modern refinement. But, if
" you will be content with my wishing you, in plain
" English, every happiness that is consistent with this
" world, and may be hoped for in the next, I wish it
" with great cordiality."

In the enjoyment of this innocent, useful, and holy life, Mr. GILPIN was permitted, by the goodness of Providence, to pass many happy years among his parishioners at Boldre; honoured, revered, and beloved, by all ranks and orders of them, and embodying in reality the beautiful picture of poetical description:

"In his high duty prompt at every call,
"He watch'd and wept, he pray'd and felt for all:
"And as a bird each fond endearment tries,
"To tempt its new fledg'd offspring to the skies,
"He tried each art, reprov'd each dull delay,
"Allur'd to brighter worlds, and led the way."

He had now attained to an advanced age; and his health, which had been robust, began to decline. The decay, however was gradual, neither exasperated by pain, nor accompanied with any diminution of mental vigour; but it prevented him from taking his usual exercise, and confined him to the parlour apartment of his house. In a letter of October 19, 1801, he speaks thus of the then present state of his health. "You are beginning life, Mrs. G. and I

" am ending it; but, through the blessing " of GOD, with much more comfort than we " could expect at our years. Since my late " illness, I have never been perfectly well. " It has left a cough, and shortness of " breath. I am obliged to see more com- " pany than I wish. But I have a kind " friend, who manages things dexterously " for me. I commonly sit in my bow- " window parlour below stairs; and all " company is carried into the drawing-room " above, and such company as I wish to see, " or want to see, she sends down to me."

In the mean time, the infirmities of Mrs. GILPIN induced, or at least increased, by some unfortunate and repeated accidents, obliged her to remain a prisoner in her bed-room on the drawing-room floor; so that this affectionate couple were separated from each other's society, though in the same house, and obliged to have recourse to a frequent interchange of notes, as a medium of communicating their mutual sentiments to each other. This correspondence con-

tinued, I believe, for some months, and was carried on, as I have been told, in the most cheerful manner. The hand of death, which fell first on Mr. GILPIN, at length terminated it; and he expired, after a few days increased illness, on the 5th day of April, 1804, at the age of eighty; bewailed by his connexions; lamented by his neighbours; and regretted by a numerous circle of literary and enlightened friends, acquaintance, and correspondents. Holy hope and christian affiance beamed in his eye, till it closed; and "his last faltering accents whispered praise." Such was the last scene of Mr. GILPIN's life, of whom it might be said, with a better application than to any character of Heathen antiquity, *non illi fuit vita erepta, sed mors donata*; for his assured change was from "corruptible "to incorruption, from mortal to immor-"tality!" The shock of his loss to Mrs. GILPIN, in her very infirm state, was severe, and, for a moment, overwhelming: but faith soon triumphed over affliction, and

sorrow was gradually softened down into cheerful resignation. She survived him (still, for the most part, a prisoner to her bed) for three years and three months, and then, with the same peace, the same prospects, and the same certainty of everlasting happiness, fell asleep in the LORD. One grave in Boldre church-yard contains the mortal remains of this exemplary pair; over which stands a stone with the following epitaph, the former part of which was written by Mr. GILPIN, some time previously to his death:

"In a quiet mansion beneath this stone, "secured from the afflictions, and still more "dangerous enjoyments, of life, lie the re- "mains of WILLIAM GILPIN, sometime "vicar of this parish; together with the "remains of MARGARET his wife. After "living above fifty years in happy union, "they hope to be raised, in GOD's good "time, through the atonement of a blessed "Redeemer for their repented transgres- "sions, to a state of joyful immortality.

" Here it will be a new joy to see several " of their good neighbours, who now lie " scattered in these sacred precincts around " them. He died April 5th, 1804, at the " age of eighty. She died July 14, 1807, " at the age of eighty-two."

Speaking of his father's family, (in a letter, 16th Oct. 1793,) Mr. GILPIN says, " my father's family were numerous, but " there are only six of us alive, three sons " and three daughters. One of the daughters " is married to a gentleman in Worcester- " shire, of the name of MOSELEY. Another " was married to a clergyman at Carlisle, " of the name of FARISH, who is lately " dead; and a third is unmarried. My " father was related to a Lancashire gen- " tleman of the name of SAUREY, and " very intimate with him, and he gave one " of his sons his name. I have only two " sons: I had two daughters, but they " both died young." These two gentlemen are both living. JOHN, the elder, has been settled most respectably in Phila-

delphia, for many years: and WILLIAM, the younger, took Cheam School, when it was relinquished by his father; and after conscientiously, honourably, and usefully superintending it for a considerable time, retired a few years since, to a country living in Flintshire, to instruct, and benefit, and bless, like his father, the flock committed to his care.

Of the former of these respectable characters, Mr. GILPIN has given this pleasing picture in one of his letters. "Pray did I "ever tell you, that I have a son settled in "America? At the conclusion of the "American war, when all things looked "dismal at home, he had a great inclina- "tion, being yet unsettled in business, to "try his fortune there, chiefly by the ad- "vice of the late LEONIDAS GLOVER, who "was always particularly friendly to me "and mine. I consented; but I believe "he would have returned, if he had not "met with an object at Philadelphia, (in a "very respectable family to which he had

" been recommended,) who detained him.
" He bought a little estate, therefore; and
" if he is not likely to be *rich*, he is likely
" to be (what you will allow to be nearly
" as good) very happy. He purchased,
" also, several thousand acres of waste lands,
" yet uncultivated. They have already
" risen in value; and by the time my three
" grand-children, WILLIAM, BERNARD, and
" EDWIN, or their children, are fit to culti-
" vate them, civilization will probably have
" crept up to them: so that in a century or
" two, I shall probably enlarge myself over
" several leagues of the new world, and
" have a considerable interest both in Eu-
" rope and America. May I not think
" myself somebody! Last spring my son
" came over, and paid us a short visit, and
" we have just heard he had arrived safely
" again across the Atlantic. He was al-
" ways a well disposed young man; but I
" think the manners of the country have
" given him a more serious turn, which I
" was well pleased with. His chief em-

" ployment, while he was here, was tran-
" scribing a *family record*, which I drew up
" some time ago, of my great grandfather,
" my grandfather, and father, who were all
" very valuable men; and I encouraged
" him in it, for the sake of WILLIAM, BER-
" NARD, and EDWIN, whom it may here-
" after have a tendency to excite to good
" and honourable deeds. Indeed, I have
" often thought such little records might
" be very useful in families, whether the
" subjects of them were good or bad. A
" light-house may serve equally the pur-
" pose of leading you into a haven, or de-
" terring you from a rock. I have the
" pleasure however to reflect, that my three
" ancestors (beyond whom I can obtain no
" family anecdotes) were all beacons of the
" former kind."

In another letter, dated Nov. 30, 1791, Mr. GILPIN gives the following pleasing particulars of his other son, WILLIAM; whose virtues are a living proof of the success which attended the plan adopted by

his excellent father for his education, and settlement in life. "It was always an opi-"nion of mine, that young boys should be "sent to school, where they may unlearn "all their little nursery and parlour pre-"judices, and acquire a manliness of be-"haviour. When their passions begin to "rise, at the age of fourteen or fifteen, I "should wish (if their education is meant "to be a learned one) to put them under "a private tutor. If their tutor be a good "one, I think they will be in the way of "more learning, and of less vice.* I took "this method with my own son, and put "him into the hands of a learned friend "of mine at Carlisle. He had not been "there above two or three years, before he "formed an attachment to *a cousin;* and

* Mr. G. has expanded this idea in the first of his admirable dialogues, published after his death; octavo, Cadell, 1807. He was never partial to public schools for boys. In one of his letters, he says, "I am "afraid of public schools, indeed of any schools, when "boys get beyond a certain age. Youth are prone to "imitate, but seldom exemplary. But at public schools "I think they stand the worst chance."

"let his father and mother into his secret. "As they made no objection so far, he "went a few steps farther.† As he had a "high opinion of his mother's abilities in "bringing up a young woman; and as he "himself was about to leave Carlisle for the "University; he begged his father and

† Mr. G. was always a favourer of early marriages; but he at the same time acknowledged, that much might be said on both sides of the question; and that in almost all cases, in a *worldly* point of view, the question must be given up. "When thoughtless and imprudent "young people come together," says he, "and when "the early marriage does not excite an additional in- "dustry, it may end unhappily; and a wife, and family "coming on, while the provision is but scanty, must "depress a man, and tend much to keep him indi- "gent, in almost every way of life. But when two "prudent and virtuous young people, *foreseeing* all "this, resolve to draw their desires within the bounds "of strict frugality, and think they have a better chance "for true happiness, by uniting their little fortunes to- "gether, than by courting the promises of the world, "*then*, I think, that however deficient they may be in "a *worldly* sense, in point of *virtue*, they have cer- "tainly the advantage. All irregular desires in the "pursuit of worldly objects, pleasure, wealth, or ho- "nour, their contented notions of life controul; and "they bring the ideas of earthly happiness within the "sober and limited bounds of virtue and religion."

" mother would contrive some way to bring
" up his cousin to live with them; to this
" also they consented. They imparted the
" secret, therefore, to the other father and
" mother; and they having a very good
" opinion of the young man, consented
" also. Thus a poor witless girl was se-
" duced from her parents to live with her
" aunt. In the mean time the young
" man never failed to take every opportu-
" nity of *visiting his father and mother*.
" He was glad also to meet with his cou-
" sin; and cementing his friendship for
" her, furnished her with books, corres-
" ponded with her, and took great pains to
" improve her mind. In process of time,
" when it was thought prudent, a marriage
" took place; and she is the mother of the
" famous little WILLIAM, I told you of.
" For sense, temper, generosity of senti-
" ment, fortitude, and, indeed, every virtue,
" I scarcely ever met with her equal. At
" the same time a more faultless woman, in
" every respect, I never knew. I could

" scarcely fix on the least foible about her. " Don't you think the parents and the son " are well rewarded for not troubling their " heads about fortune?"

Though the nature of my communication does not lead me to speak of those relations of Mr. GILPIN, who survived his decease, I could neither refrain from transcribing from his letters the above interesting account of his two most excellent sons; nor omit troubling you with a singular anecdote, derived from a similar source, respecting one of his brothers, Dr. GILPIN, who pursued, honourably and successfully, the medical profession for many years in the West-Indies, and is now settled in the North of England.

" October, 1794. I have great pleasure " in telling you my brother is safely arrived, " and has been with me a fortnight. I " think I may say, you were never acquainted " with a more amiable man. His strength " of mind you will not dispute, when I tell " you an anecdote of him. When in the

"West-Indies, he was going on some bu-
"siness to one of Sir JOHN JERVIS's ships,
"(in the bay of Martinique,) in a schooner,
"which was manned only by two or three
"negroes. The wind was high, and as he
"stood upon the poop, the boom gave way,
"and beat him backward into the sea.
"Emerging after the first plunge, he saw
"that the schooner had shot away far be-
"yond him, and out of all probability of
"giving him any assistance. In fact, the
"negroes on board had not skill to manage
"the schooner, or to turn her round. He
"could not swim, and therefore gave him-
"self up for lost. Yet, as he was flounder-
"ing in the water, he had the presence of
"mind to recollect that he had formerly
"read a treatise of Dr. FRANKLIN's, in
"which it is asserted, that any man may
"swim, if he have courage and composure
"enough to make the attempt by stretching
"out his hands and feet. Accordingly he
"made the attempt, and found he could, at
"least, keep himself above the surface.

"During such an effort, the time must "naturally appear very long, and cannot "well be ascertained, but he guessed that "it might be half an hour; he was at length "entirely spent. His clothes drenched in "water weighed him down; and a pair of "thin boots being now thoroughly soaked, "fell down to his feet, where they hung "like two dead weights. He again gave "himself up, yet, as he was beginning to "sink, made one more struggle; when he saw "the prow of a boat making rapidly towards "him, and immediately after felt a hand "reached out to save him. Talking of this "providential escape the other day, he said, "if he had thought of the *sharks*, which "inhabit those seas in great numbers, he "believes the idea would have unmanned "him; but they never came into his recol-"lection; and his escape from them was as "wonderful as from the waters."

In taking my leave of this exemplary family, I cannot but remark, that, as its various deceased branches were, for the

most part, virtuous and happy in their *lives*, so their death-beds exhibited many striking examples of that "peace at the last," which is the final and best reward of the good on *this side the grave*. In a letter from Mrs. FARISH to her brother (the subject of this sketch,) she describes the death of their mother, the wife of Captain GILPIN. She was with her during her last illness, and represents her as dying with the greatest composure: "willing either to live or die; "but *choosing* the *latter*, *if* it might please "GOD. Her husband seeing daily the "decay of his dearest friend; both awaiting "with equal resignation, the inevitable "stroke; yet each endeavouring to cheer "the other. No downcast looks; no for-"mal parting words; but each striving from "an inmate rectitude of heart, which should "with the greater cheerfulness submit. "She sent the kindest remembrances to all "her absent children and grand-children; "and expired without a groan." Mrs. FARISH says, she *slipped away*, as she had

always wished to do, in the night, without having any of her own family with her, which she wished to avoid, in order to spare their feelings. The two servants who sat up with her, were the only witnesses of her departure, whom she had earnestly desired not to communicate the circumstance to the family till the morning, in case it should take place during the night.

Two of Mr. GILPIN's aunts also were blessed with the same tranquil change from time to eternity. The one, Mrs. ANNE GILPIN, was suddenly seized with an attack of peripneumony. The disorder resisted all medical applications; gradually increased for a week; and on the eighth day, terminated her existence. She maintained a placid cheerfulness to the last; was never heard to utter a complaint; and almost expired (lying on her bed) in the act of singing a psalm.

The cause of his other aunt's decease (Mrs. APPLEBY) was a violent cold, attended with debility and loss of appetite.

But though weak in body, she maintained her firmness of mind. She never kept her bed, and continued to the last to do every thing for herself, as she had been accustomed when in health and strength. Neither her spirits forsook, nor her intellect failed her. Just previously to the moment of her death, she walked into her closet, and desired her son-in-law Dr. CARLYSLE to read a prayer of thankfulness to GOD, for the many blessings he had been pleased to bestow upon her; expressing, at the same time the most unreserved submission to his will. She then returned into her own room, and asked for a dish of tea. It was given her; she drank it; gave back the cup to Dr. CARLYSLE; dropt her head upon her breast, and died without a struggle.

Mr. FARISH (Mr. GILPIN's brother-in-law) was another example of an easy and placid death. "This excellent man (says "Mr. GILPIN, in one of his letters) died "February 24, 1793. The manner of his "death corresponded with his amiable and

"peaceful life. He had been long in a declin-
"ing state, and though he never kept his bed,
"he used now and then to rest upon a pallet
"in his parlour. One day when he did not
"appear worse than usual, he lay down
"and taking hold of his wife's hand, who
"sat by him, said, he wished he could *fall*
"*asleep*. In less than two minutes, with
"the quietness of a child going to sleep,
"he expired."

It is impossible to contemplate these remarkable instances of peaceful dissolution, without acknowledging the efficacy of religion, in divesting the last great trial to which man is subject of its gloom, and illuminating it with cheerful submission to the will of GOD. No other principle is equal to such effects. Vanity, or the love of glory; infidelity, or hardened profligacy, may feel or affect indifference at the final hour; but their triumph is at best a negative one; for apathy is not resignation; nor does the sullen relinquishment of a good which cannot longer be retained, bear any resemblance

to the cheerful restitution of a blessing, enjoyed with thankfulness as long as it is bestowed, and returned with gratitude when it is recalled. It is to piety alone, exemplified in an innocent and benevolent life, that GOD has given the high privilege of a joyful death. Through her operation, the *euthanasia*, or happy dissolution, which the heathen emperor so earnestly desired for himself and his friends,* is no longer a cold ethical speculation, but a warm religious reality. Piety embodies the dream of philosophy, and creates a cheerful as well as tranquil termination of life. She robs the last enemy of all his power to distress or alarm, by pointing to a future state of bliss and recognition, where the consciousness of the faithful will be revived, and their virtuous attachments renewed, refined, and perpetuated. She cleaves the clouds in the sight of a depart-

* Nam fere quoties audisset, cito ac nullo cruciatu defunctum quempiam, sibi et suis εὐθανασίαν similem, precabatur. SUET. in Vit. Aug. 99.

ing STEPHEN, and displays the glories of the invisible world; and, while the silver chord of life is loosing, and the golden bowl is breaking, she enables the dying christian to exclaim, "O death, where is thy sting? "O grave, where is thy victory? Thanks "be to GOD, who giveth *us* the victory, "through JESUS CHRIST our LORD!"

I am, gentlemen, yours, &c.

FINIS.

Printed by Richard Cruttwell,
St. James's-Street, Bath.

APR 1 1 1935